

solemn *Absolution*, or pronouncing them freed from the bonds of ecclesiastical discipline. See ABSOLUTION.

PENANCE is one of the seven Sacraments of the Romish Church. Besides Fasting, Alms, Abstinence, and the like, which are the general conditions of Penance; there are others of a more particular kind: such are, the repeating a certain number of *Ave Mary's*, *Pater Noster's*, and *Credo's*; saluting the host a stated number of times; wearing a hair shirt; giving one's self a certain number of stripes, and the like.

Relig. Cerem.
T. i.

There is something very ridiculous in the penances practised in Popish countries. In Italy and Spain, it is usual to see Christians, almost naked, loaded with chains and a cross, and lashing themselves at every step. Many, who do not chuse to discipline themselves so severely, do penance by proxy. We are told of one James Zeger, who exercised the charitable trade of vicarious penance in some of the towns of Brabant. This man would whip himself till the blood came, in the presence of the sinner, provided he gave him something to buy cordial liquors before he began the operation, besides what he received for the penance. He had two daughters, who did penance for ladies, who could afford to pay them. He had fixed prices for such fasts as he was to go through, according as they were more or less difficult: if he was to eat no meat, the price was ten pence; if only bread and water, he demanded thirty pence. He had a register of Penances, which was usually laid before the sinner. Such as, the repeating fifty-two *Ave Mary's* a day; twenty-five lashes on Friday after midnight, with a *miserere mei Deus*; a fast of bread and water on Wednesday, with three *Magnificat's* repeated before sun-rising; five rosaries repeated at noon, with the seven penitential Psalms, and the Litanies of all the saints. Other Penances were, to hear three successive masses in the church of the Jesuits, before the shrine of St Ignatius, bare-kneed on the marble; to stand upright, with both arms extended, before an image of the blessed Virgin, from one to two o'clock in the morning; to pull an hundred and fifty hairs off his head at the door of the Carmelites church, and there repeat an hundred and fifty *Ave Mary's*; and lastly, to lie three nights, naked and without a shirt, in sheets with cow-itch on them.

ALLET'S Ri-
tual.

The manner of public Penance, in the Romish Church, is as follows.

The Penitent comes into the church in a very plain and modest garb. If he be under excommunication, he kneels without the church at the door; but if not, within the door. The congregation being assembled, the Penitentiary priest sits in a chair, in the middle of the nave of the church. The Penitent kneels before him, imploring with a loud voice that his sins may be forgiven him: the priest answers him by a short remonstrance, and enjoins him such penance as he thinks proper. Then he takes the Penitent by the right hand, and leads him to the church door, where he says; *you are turned out of the church, for the sins you have committed, in like manner as Adam, for his disobedience, was driven from paradise.* Then the door of the church is shut against him.

When the Penitent has completed the Penance enjoined him, he returns back to the Penitentiary, with a certificate thereof signed by the minister of his parish. On the day appointed for his absolution, he presents himself upon his knees at the church door, with an unlighted taper in his hand. Prayers being ended, the priest goes to the church door, and makes a pretty long exhortation to the Penitent; which being done, he takes him by the hand, and leads him into the church. If the Penitent be under excommunication, he must kneel before the priest, who strikes him on the shoulder several times with a little whip made of cords.

Before the Reformation, the Penance inflicted on offenders, in England, consisted in a prohibition from the Sacraments, and sometimes in being whipped or beaten. King Henry II himself submitted to this discipline: for he alighted from his horse three miles from Canterbury, and pulling off his boots walked barefooted to the tomb of Thomas Becket, where he received a lash from every bishop, abbot, and monk there present; after which he continued fasting and praying all that day and night, and would not suffer a carpet to be put under his feet, to keep them from the stones.

There are extant some *Penitentials*, as those of Theodore and Bede, in which the degrees of satisfaction to be made by the Penitent are settled; and from which it appears, that the measure of contrition was proportioned to the circumstances

of persons and actions. About the end of the VIIIth century, *Commutation* for Penance began; and then Prayers, Pater Nosters, and Masses, were enjoined, instead of fasting and acts of mortification. This bargaining for sins was practised by the chancellors, commissaries, officials, and registers. But, by a decree in convocation, *An.* 1582, it was ordered that no commutation should be made for the future without the knowledge of the bishop.

Instead of the antient discipline practised against offenders, the Church of England at present contents herself with an office, called the *Commination*, or denouncing of God's judgment against sinners; which is read on Ash-wednesday, after morning-service. See COMMINATION.

There are, in Popish countries, particularly in Italy, several *Fraternities* (as they are called) of *Penitents*, distinguished by the different shape and colour of their habits. These are secular societies, who have their Rules, Statutes, and Churches; and make public processions under their particular cross or banner. Of these there are more than a hundred; the most considerable of which are as follows.

I. *White Penitents*. These are of different sorts at Rome. The most antient is that of *Gonfalon*, instituted in 1264, in the church of *St Mary Major*: in imitation of which four others were established in the church of *Ara-Cœli*; the first under the title of the *Nativity of our Lord*; the second under the invocation of the *holy Virgin*; the third under the protection of the *holy Innocents*; and the fourth under the patronage of *St Helena*. The brethren of this fraternity, every year, give portions to a certain number of young girls, in order to their being married. Their habit is a kind of white sackcloth, and on the shoulder is a circle, in the middle of which is a red and white cross.

II. *Black Penitents*. The most considerable of these are the brethren of *Mercy*, or *St John Baptist*. This fraternity was instituted in 1488, by some Florentines, in order to assist criminals at the time of their death, and during their imprisonment. On the day of execution, they walk in procession before them, singing the seven Penitential Psalms, and the Litanies; and, after they are dead, they take them down from the gibbet, and bury them. Their habit is black sackcloth. There are others, whose business it is to bury such persons, as are found dead in the streets. They wear a death's-head on one side of their habit.

III. *Blew Penitents*.

IV. *Grey Penitents*.

V. *Red Penitents*.

VI. *Green Penitents*.

VII. *Violet Penitents*.

See FRATERNITIES.

} All these are remarkable only for the different colours of their habits.

PENTATEUCH. The name, which is given to the first five books of the Old Testament, *viz.* *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*; all written by *Moses*, the divine Legislator of the Jews.

As the books ascribed to *Moses* are confessed by all to be of the greatest antiquity, so it is confirmed to us by the authority of heathen writers themselves, that they are indeed of his writing; besides the unanimous testimony of the whole Jewish nation, ever since *Moses's* time, from the first writing of them. Which is infinitely better proof of their being authentic, than can be pretended for any books, but the holy Scriptures. Divers texts of the *Pentateuch* imply that it was written by *Moses*; and the book of *Joshua*, and other parts of Scripture, import as much; and though some passages have been thought to imply the contrary, yet this is but a late opinion, and has been sufficiently confuted by learned men.

The Samaritans receive no other Scriptures, than the *Pentateuch*, or five Books of *Moses*, rejecting all the other books, which are still in the Jewish canon. And these five books they still have among them, written in the old Hebrew or Phœnician character, which was in use among them before the Babylonish captivity, and in which both these, and all the other Scriptures, were written, till *Ezra* transcribed them into that of the Chaldeans. And this has led many learned men into a mistake, as if the Samaritan copy, because written in the old character, were the true authentic copy, and that *Ezra's* was only a transcript; whereas in truth

JENKINS'S Reasonableness, &c. of Christianity, V. 1. P. 2. c. 4.

IIERON. in Dialog. adv. Lucif. EPIPH. Har. 9.

the *Samaritan Pentateuch* is no more than a transcript, copied in another character from that of Ezra, with some variations, additions, and transpositions made therein.

De Emend.
Temp. l. 7.
WALTON,
Prolegom. xi.
ad Bibl. Poly-
glot.
MORIN, EX-
ercit. i. in
Pentateuch.
Samar. c. i.

It is highly probable, that Manasseh, when he fled to the Samaritans, first brought the Law of Moses among them. And because the old Phœnician character was that only, which the Samaritans were accustomed to, it was written out in that character, in which they have retained it ever since. This Samaritan Pentateuch was well known to many of the antient Christian writers, from a Greek translation of it, which was then extant, but is now lost. From the end of the VIth century, for above a thousand years, this Pentateuch lay wholly in the dark, being utterly unknown to all the Christians of the East and West; till, about the beginning of the last century, Scaliger had notice that there was such a Samaritan Pentateuch among those of that sect in the East. Some time after Archbishop Usher procured several copies of it out of the East; and after him Sancius Harley, a priest of the Oratory at Paris, brought another copy into Europe, and reposed it in library of his order at Paris. From which copy Morinus published it in the *Polygot* of Paris.

The Samaritans, besides the Pentateuch in the original Hebrew language, have also another in the vulgar Samaritan. This is likewise published in the *Paris Polygot*, and since in the *London Polygot*, in which the Samaritan text, and Samaritan version, and the Latin translation of both, are published all together, much more complete and correct than they were before.

For a particular account of the five books of Moses, See GENESIS, EXODUS, LEVITICUS, NUMBERS, and DEUTERONOMY. See also the article BIBLE.

Levit. xxiii.
15, 16.
Exod. xxxiv.
22.
Deut. xvi. 9,
10.

PENTECOST (THE FEAST OF). A solemn festival of the Jews, so called because it was celebrated on the *fiftieth* day after the *sixteenth* of Nisan, which was the second day of the *Passover*. It was called likewise the *feast of weeks*, because it was kept seven weeks after the Passover. They then offered the first-fruits of the wheat-harvest, which was then compleated. Besides which, they presented at the temple seven lambs of that year, one calf, and two rams, for a burnt-offering; two lambs, for a peace-offering; and a goat, for a sin-offering.

The feast of *Pentecost* was instituted among the Israelites, first to oblige them to repair to the temple of the Lord, there to acknowledge his absolute dominion over the whole country, and to offer him the first-fruits of their harvests; and secondly, that they might call to mind, and give thanks to God for the *Law*, which he had given them from mount Sinai, on the *fiftieth* day after their coming out of Egypt.

LEO of Mo-
dena, p. 3.
c. 4.

The modern Jews celebrate the *Pentecost* for two days. They deck the synagogue, and their own houses, with garlands of flowers. They hear a sermon, or oration, in praise of the Law, which they suppose to have been delivered on this day.

BUXTORF,
Synag. Jud.

The Jews of Germany make a very thick cake, consisting of seven layers of paste. They call it *Sinai*, and say, the seven layers represent the seven heavens, which God was obliged to re-ascend, from the top of this mountain.

Acts ii.

It was on the feast of *Pentecost*, that the Holy Ghost miraculously descended on the Apostles of our Lord, who were assembled together, after his death, in a house at Jerusalem. See WHITSUNDAY.

LEO ALLA-
TIUS.

PENTECOSTARIUM. An ecclesiastical book of the Greek Christians, containing the office, from Easter-day, to the octave of *Pentecost* or Whitsunday, that is, to the Sunday of all Saints.

This book, it seems, has been corrupted by the last editors, who, contrary to the decrees of Synods, have foisted in several spurious and apocryphal things, wherein it is affirmed, that the whole human race was freed by Christ, when he preached in hell, and transported with him to heaven.

HART-
ENOCH, Dif-
fert. de cultu
decor. Pruss.

PERCUNUS. A false god, or idol, of the antient inhabitants of Prussia; in honour of whom they always kept up a fire made with oak-wood, which if the priest (whom, in their language, they called *Waidelotte*) suffered, through negligence, to go out, he was punished with death.

These idolatrous people believed, that, when it thundered, their grand priest, called *Koive*, was conversing with their god *Percunus*; and in this opinion they fell down to the earth, to adore that deity, and to beg of him seasonable weather.

PERDOITE. A false god, or idol, of the antient inhabitants of Prussia; for whom the mariners and fishermen had a particular veneration, because they believed that he presided over the sea. HART-FNOCH, Dissert. de cultu deor. Pruss.

He was represented by them as an *Angel* of vast bigness, standing upon the waters, and turning the winds which way he pleased. Before they went a fishing, they offered sacrifices of fish to him, eating the remains of what they had offered, and drinking very freely. After which, the priest, whom they called *Sigonotta*, took observation of the winds, and predicted to them the day and place where they should have good fishing.

PERGUBRIOS. A false god, or idol, of the antient inhabitants of Prussia. He presided over the fruits of the earth, and was honoured with a festival on the twenty-second of March; at which time the idolatrous people assembled together, and the sacrificer, having sung hymns in praise of the god, took a bowl full of strong beer, and having drank it off, threw the bowl over his head. All the company followed his example, singing the praises of *Pergubrios*, and spending the day in feasting and mirth. HART-FNOCH, Dissert. de cultu deor. Pruss.

PERIMAL. A false god of the Indian Banians, worshipped under the figure of a pole, or more properly the mast of a ship. PURCHAS, l. 10. c. 7.

They relate concerning this deity, that a penitent having accidentally pricked his foot with an awl, let it continue in the wound several years; making a solemn vow that he would not extract it, till he had the honour of seeing *Perimal* dance. The indulgent god took compassion of his pain, and danced, accompanied by the sun, moon, and stars. During this celestial movement, a golden chain dropped from the foot of the deity: whereupon a pagod, or temple, was erected to him, called the pagod of *Cyndambaran*, or the *golden chain*.

PERSECUTIONS of the CHRISTIANS. The establishment of Christianity met with great opposition from the powers of the world. This occasioned several severe persecutions against the Christians, during the reigns of several Roman Emperors. Historians usually reckon *Ten General Persecutions*; of which we shall here give a brief account. See EUSEBIUS, LAC-TANTIUS, SULP. SEVERUS, &c.

The FIRST GENERAL PERSECUTION.

This was carried on under the Emperor **NERO**, thirty one years after our Lord's Ascension. That emperor having set fire to the city of Rome, to divert the suspicion from himself, turned all the odium of that execrable fact upon the innocent Christians, and proceeded against them as the incendiaries and actors in this calamity. St Peter being now at Rome, by his many miracles, and numerous converts, excited Nero's fury against the Christians.

As to the particulars of this Persecution, Tacitus tells us, that at first several were seized, who made profession of this new religion, and by their confession infinite numbers of others were detected and executed. They were treated with all the instances of scorn and cruelty. Some of them were wrapped up in the skins of wild beasts, and worried and devoured by dogs: others were crucified; others burnt alive, being clad in paper-coats dipped in pitch. Nero exhibited these spectacles in his own gardens, joining to them the diversions of the Cirque, and appearing himself publicly in the habit of a charioteer.

This Persecution was not confined to Rome, but the emperor issued out edicts against the Christians throughout most of the provinces of the empire. How long this Persecution lasted, is not easy to determine: but in all probability it was abated at Rome in a very short time, though in some of the provinces it might continue longer, and the Christians were in less safety than formerly throughout the rest of Nero's reign.

The

The SECOND GENERAL PERSECUTION.

This Persecution was raised against the Christians, in the year 95, by the Emperor DOMITIAN. His letters and bloody edicts were published throughout all the empire, which caused the banishment and death of great numbers both in Rome and other places.

Rev. ii. 13. In this persecution many eminent Christians suffered: particularly, Antipas in Pergamus, one of the seven Churches of St John's erection; and Dionysius the Areopagite, St Paul's convert, and first bishop of Athens, who suffered many torments and death itself. The emperor proceeded to the execution of some of his own relations; particularly his Cousin-German Flavius Clemens, in the very year of his consulship, whom he put to death for embracing Christianity, and banished his wife to the island Pandataria. But nothing rendered this Persecution so memorable as the sufferings of the apostle St John, whom the emperor banished to the isle of Patmos, in the Ægean sea, there to be employed in digging in the mines.

The THIRD GENERAL PERSECUTION.

This Persecution began in the third year of the Emperor TRAJAN, A. D. 100. Many things contributed towards it; as the standing laws of the empire, the Emperor's zeal for his religion, and aversion to Christianity, and the prejudices of the Pagans supported with all imaginable falsties and calumnies against the Christians. Under the plausible pretence of their holding illegal meetings and societies, they were severely prosecuted by the governors, and other officers; in which persecution great numbers fell by the rage of popular tumult, as well as by laws and processes. This Persecution continued several years, with different degrees of severity, in many parts of the empire, and was so much the more afflicting, because the Christians generally suffered under the notion of malefactors and traitors, and under an emperor famed for his singular justice and moderation.

The most noted martyr, in this persecution, was St Clement, bishop of Rome, who, they say, was thrown into the sea with an anchor about his neck; though some doubt the truth of this relation.

After some time, the fury of this Persecution was abated, but did not cease during the whole reign of Trajan. In the eighth year of his successor ADRIAN it broke out with new rage. This is by some called *The fourth general Persecution*, but is more commonly looked upon as a revival or continuance of the *Third*. The severity of it appears from the great number of martyrs mentioned in the old Martyrologies. Several Apologies were presented by the Christians to Adrian, in behalf of themselves and their religion; which took off the keenness of the Emperor's fury, and at length so far wrought him into a good opinion of Christianity, that Lampridius tells us, he had thoughts of building a temple to Christ.

The FOURTH GENERAL PERSECUTION.

This was under ANTONINUS the *Philosopher*, and, at different places, with several intermissions, and different degrees of severity, continued the greatest part of his reign. Antoninus himself has been much excused as to this persecution. He made no laws, it is true, against the Christians; but it is certain he very much countenanced their enemies, and encouraged them to put in execution the antient laws, which prohibited all religions not approved by the Senate. This persecution was principally owing to the philosophers, who, finding themselves exposed, and their morals out-shon, by the Christians, loaded them with all possible calumnies.

This Persecution did not rage so much at the beginning, as four or five years after. Its greatest violence was at Smyrna, where great numbers suffered martyrdom, and among the rest the renowned Polycarp, bishop of the place. During this Persecution, the famous apologist Justin Martyr sealed the faith with his blood. But among all the instances of cruelty, exercised against the Christians, none

exceeded

exceeded those practised at Lyons in Gaul, of which we have a very lively and affecting account in a letter from the Churches of Lyons and Vienne to those of Asia and Phrygia, written (it is thought) by Irenæus. This letter tells us, it was impossible to describe the fierceness and cruelty of the Pagans, and the torments which the martyrs suffered, being banished from their houses, forbidden to shew their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned.

The FIFTH GENERAL PERSECUTION.

It began *A. D.* 197, under the Emperor SEVERUS, who, in the first part of his reign, had been very favourable to Christianity, having been formerly recovered out of a fit of sickness by the intercession of one Proculus Torpacio, a Christian. But, notwithstanding this prince's favour, the fury of the people, taking occasion of the emperor's absence from Rome, excited a severe Persecution against the Christians. The wonderful progress of Christianity gave great jealousy to their Pagan adversaries, who loaded them with all kinds of calumnies. The people, upon all public misfortunes, cried out to have the Christians cast to the lions, supposing them to be the occasion of all the calamities that befel the empire; and, upon public festivals, they sometimes tore their bodies out of their graves, and cut them in pieces. Many suffered by fire, by sword, and by wild beasts.

This Persecution, which in a great measure had been confined to the city of Rome, within less than two years reached Africa and the city of Carthage; where it roused up the spirit of Tertullian, and caused him to write his famous *Apology*. It raged likewise with great violence at Alexandria, where the streets flowed with the blood of the Christians; and at Lyons, where the famous Irenæus suffered martyrdom.

The SIXTH GENERAL PERSECUTION.

This Persecution began with the reign of the Emperor MAXIMINUS, *A. D.* 235, and seems to have arose from that prince's hatred to his predecessor Alexander, in whose family many Christians had found shelter and patronage. Though this Persecution was very severe in some places, yet we have the names of but a few martyrs. Origen, at this time, was very industrious in supporting the spirits of the Christians under these fiery trials.

The SEVENTH GENERAL PERSECUTION.

This was the most dreadful Persecution that ever had been known in the Church. It began about the beginning of the reign of the Emperor DECIUS, *A. D.* 250, and is ascribed to the triumphant prevalency of the Christian faith, which had diffused itself over all the empire; insomuch that the Pagan temples and sacrifices began to be greatly neglected. This excited the malice of Decius to use all imaginable methods to exterminate the sect of the Christians: thereupon he issued out edicts to the governors of the provinces, commanding them to proceed against the Christians with the utmost severity.

Rome, Carthage, Alexandria, and all parts of the empire, felt the dreadful effects of this storm. The Christians were in all places driven from their habitations, stripped of their estates, and tormented with imprisonment, racks, axes, &c. New cruelties were daily invented. Accusations were infinite: some came in as informers, and others as witnesses; and some, who expected their neighbours estates, took occasion to accuse them of Christianity. The public prisons were not sufficient to contain the multitudes of Christians sent thither. Nicephorus affirms it to be easier to count the sand of the sea, than to reckon up the number of martyrs in this persecution. What greatly mortified the persecutors was, that many, who till now had been enemies to Christianity, came in, and publicly professed themselves Christians.

During this Persecution, Fabian bishop of Rome, and Babylas bishop of Antioch, suffered martyrdom. The famous Origen, likewise, had not the least share in the sufferings of those times, being imprisoned and tortured: but the judge, to

give all possible additions to his misery, ordered his torments to be such as should not take away his life ; so that, before the Persecution ended, he escaped.

The EIGHTH GENERAL PERSECUTION.

The Emperor VALERIAN, in the fourth year of his reign, *A. D.* 257, listening to the suggestions of Macrianus, a magician of Egypt, was prevailed upon to persecute the Christians, on pretence that, by their wicked and execrable charms, they hindered the prosperity of the emperor. Macrianus advised the emperor to perform many impious rites, sacrifices, and incantations, to cut the throats of infants, rip open the bowels of new-born babes, &c. whereupon edicts were published in all places against the Christians, who were exposed without protection to the common rage. We have the names of several martyrs, among whom was the famous St Laurence, archdeacon of Rome, and the great St Cyprian, bishop of Carthage.

The NINTH GENERAL PERSECUTION.

This Persecution fell out under the Emperor AURELIAN, *A. D.* 274 : but it was so small and inconsiderable, that it gave but little interruption to the peace of the Church. Some of the Martyrologies speak of several martyrs under this Persecution ; but of them we have no great certainty.

The TENTH GENERAL PERSECUTION.

The tenth and last General Persecution of the Christians began in the nineteenth year of the Emperor DIOCLETIAN, *A. D.* 303. The most violent promoters of it were, Hierocles the philosopher, who wrote against the Christian religion, and Galerius, whom Diocletian had declared Cæsar. This latter was excited not only by his own cruelty and superstition, but likewise by his mother, who was a zealous Pagan. Diocletian, contrary to his inclination, was prevailed upon to authorize the Persecution by his edicts. Accordingly it began in the city of Nicomedia, from whence it spread into other cities and provinces, and became at last universal. No regard was had to age, sex, or order : whole houses full of Christians were set on fire ; and whole droves, tied together with ropes, were thrown into the sea.

This dreadful Persecution continued for ten years, under Diocletian and his successors ; but, for most of the time, in the eastern parts of the empire. It was carried on with such violence and severity, that Diocletian and his colleague vainly boasted, that they had utterly defaced the name and superstition of the Christians. It is impossible to enumerate the vast multitudes of martyrs in all parts, and the infinite variety of their torments.

At last, it pleased God, that the Emperor Constantine (who himself afterwards became a Christian) openly declared for the Christians, and published the first law in favour of them. The death of Maximin, emperor of the East, soon after, put a period to all their troubles ; and this was the great *Epocha*, when Christianity triumphantly got possession of the thrones of princes, and to its own native power obtained the additional strength of human laws and constitutions : in which state, though with different degrees of success and splendor, it has since continued. See MARTYRS.

S. PETER'S DAY. A festival of the Christian Church, observed on the twenty-ninth of June.

St Peter was born at *Bethsaida*, a town situated upon the banks of the sea of Galilee. He was originally called *Simon*, or *Simeon*, to which our Saviour, after his conversion, added the name of *Cephas*, which, in the vulgar language of the Jews, signified a *Stone* or *Rock* : from thence it was derived into the Greek Πέτρος (*Petrus*) which is of the same import. Our Lord probably intended to denote thereby the constancy and firmness of his faith, and his activity in building up the Church.

[oh. i. 45.

Matth. xvi.
18.

St Peter was a fisherman by trade, and brother of St Andrew, who first brought him to our Saviour. He became a disciple and follower of Christ, upon seeing the miracle of the great draught of fishes, and was one of his most immediate companions. He is by the Antients stiled *the mouth of the apostles*, because he was the first and forwardest, on all occasions, to profess his zeal and attachment to our Saviour; for which reason our Lord pronounced him *blest*. But it does not appear, that our Saviour gave any personal prerogative to St Peter, as universal Pastor and Head of the Church. He is first placed among the Apostles, because, as most think, he was first called. If he is stiled *a Rock*, all the Apostles are equally stiled *Foundations*; and the power of the *keys* is promised to the rest of the Apostles, as well as to St Peter.

Joh. i. 40.
Luke v. 9.

Matth. xvi.
17.

Matth. x. 2.
Rev. xxi. 14.
Joh. xx. 27.

This Apostle became a great example of human frailty, in his behaviour upon the approach of our Saviour's sufferings. It is well known, that, for fear of being involved in the punishment, with which his master was threatened, he disclaimed all knowledge of him, and denied him thrice. But he soon recovered from his fall, and endeavoured by penitential tears to wash away his guilt.

St Peter's first Mission, after our Saviour's ascension, was to those Christians Philip the deacon had converted in Samaria; where he conferred on them the gift of the Holy Ghost, and severely rebuked Simon Magus, for imagining the gift of God could be purchased with money. Some time after, he had a special vision from heaven, by which the divine goodness removed those prejudices of his education, which the Jews had entertained against the Gentiles. In the dispute between the Jewish and Gentile converts, he declared God's acceptance of the Gentiles, and that the yoke of the Jewish rites ought not to be laid upon them. Yet afterwards he dissembled his Christian liberty, and thereby confirmed the Judaizing Christians in their errors; for which he stands justly rebuked by St Paul. Being imprisoned by Herod, he was miraculously delivered by an angel, who knocked off his chains, and conducted him to a place of safety.

Acts viii. 1-18.

Acts x.

Gal. ii. 11

Acts xii.

St Peter, afterwards, preached at Antioch, and was the first bishop of that place. He likewise preached the Gospel to the Jews, dispersed in Pontus, Galatia, Cappadocia, and Asia. Towards the latter end of his life, he went to Rome, about the second year of the Emperor Claudius, where he laboured in establishing Christianity, chiefly among the Jews, being the Apostle of the *Circumcision*. Here he set himself to expose the impostures of Simon Magus, which he did successfully, by working himself those wonders that Simon falsely boasted of. Particularly, he raised to life a kinsman of the emperor; which the magician had attempted in vain. And, when Simon Magus, to recover his reputation, pretended to fly up to heaven from the hill of the Capitol, by the prayers of St Peter, his artificial wings failed him, and falling he was so bruised, that in a short time he died.

EUSEB. Hist.
Ecclef. l. 3.
c. 1.

St Peter suffered martyrdom about the year of Christ 69, under the Emperor Nero, whom he had provoked by his success against Simon Magus, and by his reducing many dissolute women to a sober and virtuous life: and it was probably in that persecution, when the emperor burnt Rome, and charged the Christians with the guilt and punishment of it. He was crucified with his head downwards. It is said, his body was embalmed by Marcellinus the presbyter, and buried in the Vatican, near the Triumphal Way, where there was a church erected to his memory, now the famous Cathedral of St Peter's at Rome.

S. PETER'S EPISTLES. Two canonical books of the New Testament, written by the apostle St Peter. *See the preceding article.*

These Epistles are addressed to those Jewish converts, who were scattered throughout Pontus, Galatia, &c. not only upon the persecution raised at Jerusalem, but upon former dispersions of the Jews into those places, on several other occasions.

The *first Epistle of St Peter* is principally designed to comfort, and confirm them, under those fiery trials and manifold temptations, they were then subject to; and to direct and instruct them how to behave in the several states and relations both of the Civil and the Christian life; that they might not be engaged in those rebellions against Caesar and his officers, then somented among the Jews; and that they might stop the mouths of those, who spoke against them as evil doers.

In the *Second Epistle*, he prosecutes the same subject, to prevent their apostasy from the Faith, on account of any persecutions they were liable to. He likewise guards them against the corrupt principles of the Gnostics, and those who scoffed at the promise of Christ's coming, as if it would never be verified.

BLACK-
WALL'S Sa-
cred Classics
defended. T. I.

' St Peter's style (says a modern author) expresses the noble vehemence and fervour of his spirit, the full knowledge he had of Christianity, and the strong assurance he had of the truth and certainty of his doctrine; and he writes with the authority of the first man in the college of the Apostles. He writes with that quickness and rapidity of style, with that noble neglect of some of the formal consequences and niceties of grammar, still preserving its true reason and natural analogy (which are always marks of a sublime genius) that you can scarce perceive the pauses of his discourse, and distinction of his periods. The great Joseph Scaliger calls St Peter's first Epistle majestic; and I hope he was more judicious than to exclude the second, though he did not name it.

' A noble majesty and becoming freedom is what distinguishes St Peter: a devout and judicious person cannot read him without solemn attention, and awful concern. The conflagration of this lower world, and future judgment of angels and men, in the third chapter of the second Epistle, is described in such strong and terrible terms, such awful circumstances, that in the description we see the planetary heavens, and this our earth, wrapped up with devouring flames; hear the groans of an expiring world, and the crushes of nature tumbling into universal ruin.'

The authority of the *Second Epistle of St Peter* was for some time doubted of; as Origen, Eusebius, St Jerom, and others have observed. What made the Antients call it in question, is, the difference of its style from the first. The third chapter, which describes the catastrophe of the visible world, made Grotius think this Epistle was written after the taking of Jerusalem, because that was not to happen till after the destruction of that city: upon which he conjectures, that Simeon, bishop of Jerusalem, is the author of this Epistle, and that the inscription, which carries St Peter's name, is corrupted. But the best Critics admit this Epistle to be the genuine work of St Peter, who discovers himself, where he says, he was present at our Lord's transfiguration, and where he tells the Jews, this was the second Letter he had written to them. The reader may see this question fully discussed, and the authority of this Epistle established past all doubt, by a learned modern writer. To which may be added the opinion of Dr Blackwall. ' I cannot,

Dr SHEP-
LOCK (Bp. of
Salisbury) his
Dissert. on the
authority of
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St Peter.
BLACK-
WALL, ubi
supra.

not, with some Critics, find any great difference betwixt the style of the first and second Epistles: it is to me no more than we find in the style of the same persons at different times. There is much the same energy and clear brevity, the same rapid run of language, and the same commanding majesty, in them both. Take them together, and they are admirable for significant epithets, and strong compound words; for beautiful and sprightly figures; adorable and sublime doctrines; pure and heavenly morals, expressed in a chaste, lively, and graceful style.'

St Peter has been made the author of several books: such were, his *Acts*, his *Gospel*, his *Revelation*, a work about *Preaching*, and another about *Judgment*. There is extant a large history of St Peter, called *The Recognitions*, imputed to St Clement.

PETER-PENCE. An ancient levy, or tax, of a penny on each house throughout England. It was collected on the day of *St Peter in vinculis*, and sent to Rome; whence it was likewise called *Rome-foot* and *Rome-pennyng*.

The *Peter-Pence* was first granted by Ina, king of the West-Saxons, in the year 725, being then in pilgrimage at Rome. The same was done by Offa, king of the Mercians, in 794. It was intended for the support of the English college at Rome: however the Popes found means to appropriate it to themselves. It became a standing tax in England, being confirmed by the Laws of King Canute, Edward the Confessor, William the Conqueror, &c. Edward III first prohibited the payment of it; but it was soon revived, and continued till the reign of Henry VIII.

PETROBRUSSIANS. A religious sect, which arose in France, and the Netherlands, about the year 1126; so called from their leader *Peter Bruys*, a Provincial. PETER, Abbot of Clugny, contr. Petrobruff.

They denied, that children, before the age of reason, can be justified by Baptism, because it is Faith that saves by Baptism. They disapproved the use of churches, saying an inn was as proper for prayer as a temple, and a stable as an altar. They were for pulling down all crosses and crucifixes, in regard we ought to abhor the instrument of our Saviour's death. They rejected the sacrament of the Eucharist, and prayers for the dead.

PHARISEES. A famous sect of the Jews, of which frequent mention is made in the gospels.

The distinguishing character of the *Pharisees* was, their zeal for the traditions of the elders, which they derived from the same fountain with the written word itself, pretending that both were delivered to Moses from Mount Sinai, and therefore were both of equal authority. This sect of men had their birth at the same time with the traditions, and they grew up together, till at length they had gained ground so far, that the traditional law swallowed up the written, and these, who were the propagators of it, the whole bulk of the Jewish nation. PRIDEAUX, Connect. P. 2. B. 5. JOSEPH. Antiq. l. 13. c. 18. and l. 18. c. 2. Matth. xv. 1---6.

These men, by reason of their pretences to a more nice and rigorous observance of the Law according to their traditions, looked on themselves as more holy than other men, and therefore separated themselves from those, whom they thought sinners or prophane, so as not to eat or drink with them; and hence, from the Hebrew word *Pharas*, which signifies to *separate*, they had the name of *Pharisees*, that is, *Separatists*. Matth. ix. 2. BUXTORF. Lex. Rabbin.

Their extraordinary pretences to righteousness drew after them the common people, who held them in the highest esteem and veneration. Our Saviour frequently charges them with hypocrisy, and making the Law of God of none effect through their traditions. Several of these traditions are particularly mentioned and condemned in the gospel: but they had a vast number more; which may be seen in the *Talmud*, a work of twelve volumes in *folio*, the whole subject of which is to dictate and explain those traditions, which this sect imposed to be believed and observed. *See TALMUD.* Matth. xxiii. 13---33. Luke xi. 39---52.

The *Pharisees*, contrary to the opinion of the *Sadducees*, held a resurrection from the dead, and the existence of angels and spirits. But, according to Josephus, this resurrection of theirs was no more than a Pythagorean resurrection, that is, of the soul only by its transmigration into another body, and being born a-new with it. From this resurrection they excluded all that were notoriously wicked, being of opinion, that the souls of such persons were transmitted into a state of everlasting woe. As to lesser crimes, they held they were punished in the bodies, which the souls of those, who committed them, were next sent into. According to this notion it was, that Christ's disciples asked him, concerning the blind man, *Who did sin, this man or his parents, that he was born blind?* And when the disciples told Christ, that some said, he was Elias, and others Jeremias, or one of the prophets, the meaning can only be, that they thought he was come into the world with the soul of Elias, Jeremias, or some other of the old prophets, transmigrated into him. Acts xxiii. 8. Joh. ix. 2. Matth. xvi. 14.

With the *Essenes*, they held absolute Predestination; and, with the *Sadducees*, Free-will. But how they reconciled these seemingly incompatible doctrines, is nowhere sufficiently explained.

The sect of the *Pharisees* was not extinguished by the ruin of the Jewish common-wealth. The greatest part of the modern Jews are still of this sect, being as much devoted to traditions, or the Oral Law, as their ancestors were. It is true, they are less strict than the ancient Pharisees, as to food, and other austerities of the body. *See CARAITES, ESSENES, and SADDUCEES.* BARNAGE, Hist. of the Jews. B. 3. c. 3.

PHOLONAPIHIE. A Chinese festival, observed in honour of one *Phelo*, who first discovered the use of Salt: but his ungrateful country-men not making him that acknowledgment, which so useful an invention justly deserved, he withdrew from them in great indignation, and was never heard of more. Le COMPTE, Memoirs of China. T. 2.

The Chinese however honour his memory by this festival, which is celebrated in the beginning of June. Upon this occasion they adorn their houses with boughs of trees; and fit out several vessels, in which they sail about in search of their much-admired *Phelo*.

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The Upper Asia fell to this Apostle's lot, where he took great pains in planting the gospel, and by his preaching and miracles made many converts. In the latter end of his life, he came to Hierapolis in Phrygia, a city very much addicted to idolatry, and particularly to the worship of a serpent or dragon of prodigious bigness. St Philip, by his prayers, procured the death, or at least the disappearing, of this monster, and convinced its worshippers of the absurdity of paying divine honours to such odious creatures. But the magistrates, enraged at Philip's success, imprisoned him, and ordered him to be severely scourged, and then put to death; which, some say, was by crucifixion; others, by hanging him up against a pillar.

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PHYLA-

Buxtorf,
Syn. Jud. c. 4.

PHYLACTERIES. Are *Charms* or *Preservatives*; such as the Pagans used to carry about them, to preserve themselves from certain evils, diseases, or dangers. They wore, for example, stones, or pieces of metal engraved under certain aspects of the planets. The word is of Greek original, and signifies to *keep, guard, or preserve*.

Matth. xxiii.
5.

The Jews made use of a sort of *Phylacteries*. Our Saviour says, the Scribes and Pharisees *make broad their Phylacteries, and enlarge the borders of their garments*. These *Phylacteries* were little rolls of parchment, wherein were written certain words of the Law. These they wore upon their foreheads, and upon the wrists of their left arm. They founded this custom upon these words of God: *It shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes*; and again: *It shall be for a token upon thine hand, and for frontlets between thine eyes*.

Exod. xiii.
9 and 16.

The Jews wrote upon their *Phylacteries* these four passages of the law. 1. *Sanctify unto me all the first-born; whatsoever openeth the womb among the children of Israel, both of man and beast, it is mine*: And what follows, as far as the tenth verse of the thirteenth chapter of *Exodus*. 2. From the eleventh verse of the same chapter; *And it shall be, when the Lord shall bring thee into the land of the Canaanites, &c.* as far as verse sixteen. 3. From the fourth verse of the sixth chapter of *Deuteronomy*, *Hear, O Israel, the Lord our God is one Lord*, and what follows to verse the ninth of the same chapter. 4. Lastly, from the thirteenth verse of the eleventh chapter of the same book, *And it shall come to pass, if you shall hearken diligently to my commandments, &c.* to the end of verse twenty-one of the same chapter.

Leo of Mo-
dena, Cerem.
Jud. p. 1.
c. 11.

The rolls of parchment, which were fastened to the arms, were written upon in square letters, with an ink made on purpose. They were inclosed in a sort of case of black calves skin. Then they were put upon a square bit of the same leather, but something stiffer; from whence hung a thong of the same, of about a finger's breadth, and a cubit and half long. These rolls were placed at the bending of the left arm; and after the thong had made a little knot in form of the letter *Jod*, it was wound about the arm in a spiral line, which ended at the top of the middle finger. It was called *Teffila shel-jad*, or the *Teffila* of the hand.

That of the forehead was composed of four pieces of parchment, upon each of which was written one of the fore-mentioned sentences. These four pieces were joined together in a square, and they wrote upon them the letter *Schin*. Then they put over them a little square piece of stiff calves leather, from which hung two thongs, as in the former. This square was placed on the middle of the forehead, and the thongs going round the head made a knot behind like the letter *Daleth*, and then came round again to the breast. They called this *Teffila Shel-rosh*, i. e. the *Teffila* of the head.

ORIGEN,
CHRYSOSTOM,
JEROM.
LIGHTFOOT,
SCALIGER.

Some antients think, the use of these *Phylacteries* is as antient as Moses; and some interpreters tell us, that, at the time of our Saviour, this custom was general, and that he himself wore them; and that he reproves in the Pharisees only the affectation of wearing larger *Phylacteries* than other men. St Jerom thinks, the Pharisees wore the Decalogue upon these *Phylacteries*.

The modern Jews content themselves with wearing *Phylacteries* at morning-prayers only: but they think themselves under no obligation to this practice.

VARIILLAS,
Hist. du
Wicéssien.
part 2.

PICARDS. A sect of persons, so called from their leader, one *Picard*, a Fleming, who, about the beginning of the XVth century, improved upon the error of the *Adamites*, in respect to nakedness. From Flanders he passed into Germany, and penetrated as far as Bohemia. In a short time, he had a great number of followers, both men and women, whom he enjoined to go always naked. He called himself the son of God, and pretended that he was sent into the world, as another Adam, to restore the law of nature, which, he said, consisted principally of two things, a community of women, and a nakedness of all the parts of the body.

Picard cantoned himself, and his party, in an island of the river Lufinik, seven leagues from Thabor, the place of arms of the famous Zisca. Unhappily for him, forty of his followers having plundered some houses in the country, and slain

above

above two hundred persons, Zisca caused the island to be attacked, and put all the *Picards* to the sword, excepting two, that he might learn from their mouth what was their religion.

Though they had no regular marriages among them, yet no man lay with a woman without the leave of their chief. Therefore, when any one found in himself an inclination towards a woman, he took her by the hand, and led her to Picard, to whom he said; *My spirit waxeth warm towards this woman.* Then Picard answered; *Go, increase and multiply.* One of the grand principles of these persons was, that there were none in the world, but themselves, who were free; that the rest of mankind were all slaves, especially when they concealed their natural parts.

There were some Enthusiasts among the Anabaptists, who endeavoured to revive the extravagance of the *Picards*, in respect to nakedness. Lambert Hortensius tells us the following story to this purpose. On the thirteenth of February, 1535, there was a meeting at Amsterdam of seven men and seven women. One of the men, named Theodoret Sartor, pretended to be a prophet: he lay down on the ground, to pray to God, and having finished his prayer, he said to one of his brethren, that he had seen God in all his Majesty, and that he had conversed with him; that from paradise he had descended into hell, and that, having considered every thing, he knew that the day of judgment was at hand. The same day they met again, and our prophet appeared naked in the assembly. He commanded the rest to do the like. They readily obeyed, and threw all their cloaths into the fire, as a burnt offering to the Almighty. Then they all went out, and ran about the streets, crying out, *Wo, wo, divine vengeance, divine vengeance!* Being seized, and carried before the magistrates, they rejected with disdain the cloaths that were offered them. The seven men were put to death, and thus this sect was dispersed. See ADAMITES.

*Account of the
tumults of the
Anabaptists,
Basil, 1548.*

PIETY. In Latin, *Pietas*. This virtue was worshipped, by the Romans, as a goddess. She is represented in the dress of a Roman lady, holding a little incense-box, called *Acerra*, and standing before an altar, on which is a fire lighted. Sometimes she holds two children in her arms, or has little children at her feet, whom she seems to instruct.

The symbols of *Piety* are, Æneas carrying his father Anchises on his shoulders, a stork feeding its parents, &c.

This goddess had a temple at Rome, dedicated by Attilius, in the place, where that Roman lady lived, who sustained her father in prison with the milk of her own breasts.

It is to this goddess that Statius addresses himself in the following beautiful lines.

Summa deum, Pietas, cujus gratissima cælo
Rara profanatas inspicant numina terras,
Huc vittata comam, niveoque insignis amictu,
Qualis adhuc præsens, nullaue expulsa nocentum
Fraude rudes populos, atque aurea regna colebas,
Mitibus exequiis ades, & lugentis Hetrusci
Cerne pios fletus, laudataque lumina terge.

Sylv. I. 3.

Chief of the skies, celestial Piety!
Whose god-head, prized by those of heavenly birth,
Revisits rare these tainted realms of earth;
Mild in thy milk-white vest, to soothe my friend,
With holy fillets on thy brows descend,
Such as of old (e'er chased by guilt and rage)
A race unpolished, and a golden age,
Beheld thee frequent. Once more come below,
Mix in the soft solemnities of woe;
See, see, thy own Hetruscus wastes the day
In pious grief; and wash his tears away.

ADDISON.

PILAR (*Neustra Sennora del*) [Span.] The name of a famous chapel in Spain, dedicated to *Our Lady of the pillar*.

in Etat. d' Espagne, T. I.

The Spaniards say, that St James being at Saragossa, the blessed Virgin appeared to him; whereupon he built this chapel in honour of her. Some pretend, the angels themselves were the architects of it. The blessed Virgin, splendidly dressed, resides there upon a marble pillar, holding a young Jesus in her arms. Several silver angels surround her, with flambeaux, not to mention fifty silver lamps, and a great number of branches of the same metal, with tapers burning night and day before her. The walls of this sacred place are hung with the figures of feet, hands, arms, legs, hearts, &c. offered by the pious to the blessed Virgin, as an acknowledgment of the miraculous cures wrought by her on those parts.

SIXT. SENEN.
Bibl. l. 2.

P. PILATE, HIS LETTER CONCERNING JESUS CHRIST. There is extant a Letter, said to be written by Pontius Pilate, governor of Judæa, to the Emperor Tiberius, concerning the crucifixion and death of our Saviour. It is generally allowed to be spurious, and of no better authority than the *Acts of Pilate*. See ACTS OF PILATE.

The Letter is as follows:

‘ Pontius Pilate to Tiberius wisheth Health.’

‘ There has lately happened here, through the envy of the Jews, an affair, of which I myself am a witness, and which will involve them, and their children, in a dreadful punishment. For their Fathers having had assurances from God, that he would send them his Holy One from heaven, to be their true King, and who was to be born of a virgin; God did really accomplish this promise to them, I being governor of Judæa. Though the Jews had seen, that he restored sight to the blind, and health to the paralytic; that he cleansed the lepers, drove out devils from those, who were possessed; raised the dead, commanded the winds, walked upon the sea, and did many other miracles; while the whole multitude looked upon him as the Son of God: the chief of the Jews notwithstanding conceived an extreme envy and jealousy against him. They seized him, delivered him up to me, and formed many false accusations against him, saying, he was a magician, and a transgressor of their Law. As to myself, thinking what they said of him to be true, I ordered him to be whipped, and then delivered him up to their will. They crucified him, and set a watch at his sepulchre. But the third day he rose again, while my soldiers guarded the tomb. The malice of the Jews was such, that they gave money to the soldiers, and bid them say, that his disciples took away his body. But when the soldiers had received the money, they could not forbear owning the truth. They declared, that Jesus Christ was risen, and that the Jews had given them money not to speak of it. Of this I thought proper to give you notice, that credit may not be given to the lies of the Jews.’

PILGRIMAGE. A kind of religious discipline, which consists in taking a journey, out of devotion, to some celebrated place, as Jerusalem, Mecca, &c. and performing there some religious acts.

This sort of devotion began about the middle ages of the Church, when the ancient penances prescribed by the canons were relaxed. If a priest, or clerk, had been guilty of any notorious crime, it was but making a pilgrimage, and by that they pretended to wipe off all blemishes, and re-qualify themselves. The places of resort were chiefly Rome, Jerusalem, Tours, Compostella, &c.

This piece of superstition gave occasion to many abuses. For from hence petty princes, and other lords, took occasion to lay heavy exactions on their tenants and subjects, under pretence of defraying the expences of a Pilgrimage. Others, under this colour, took the advantage of leading idle and vagabond lives, and subsisting by the charity of those, who thought it meritorious to supply the wants of the Pilgrims.

But Pilgrimages were most in vogue after the end of the XIth century, when, wars and public distractions being in a great measure abated, every one was for visiting places of devotion, even kings and princes themselves. King Robert of France past his Lent in Pilgrimage, and took a journey to Rome for

that

that purpose. Even bishops made no difficulty of being absent from their Churches upon the same account.

The Mohammedans are obliged to perform the *Pilgrimage to Mecca*, by virtue of a precept of the Koran, which says; *God has enjoined the Pilgrimage of the temple of Mecca to all who shall be in a condition to make it.* Their Doctors explain differently the conditions, which render this Pilgrimage obligatory. Some say, it is sufficient to have the necessary provisions, and a horse. Others will have the conditions to be, health of body, and faculties sufficient to provide things necessary for the journey. Lastly, others require, not only the necessary provisions for the journey, and health of body, but likewise a convenient vehicle, and security from danger on the road; without which, no one, they say, is obliged to perform this Pilgrimage. This decision is generally received by the Mussulmans, especially the Turks.

D' HERBE-
LOT, Bibl.
Orient.

The Caliphs, formerly, performed this Pilgrimage themselves, with great pomp, and a magnificent retinue. The last, who did so, was the Caliph Haron Raschid, who went in Pilgrimage to Mecca in the year of the *Hegira* 186. This Caliph ascribed all the victories he gained over his enemies to his Pilgrimages, and he wore on his helmet this inscription, *Haggion Azzon*, that is, he who makes the Pilgrimage to Mecca becomes strong and valiant.

In the year of the *Hegira* 319, this Pilgrimage ceased for some time, through fear of the Carmathians, who at one time slew twenty thousand Pilgrims, and took and plundered the temple of Mecca. During this interval, they went in pilgrimage to Jerusalem.

The Arabians pretend, that the Pilgrimage to Mecca is more antient than the Mussulman religion, and as old as the time of Abraham and his son Ismaël, who, they say, were the founders of the temple of Mecca. However it be, Mohammed made it one of the six capital points of his religion, and of such indispensable obligation, that a famous doctor, named *Hallage*, was put to death for having taught certain ceremonies and prayers, to supply the neglect of performing it. It is always the first step a Mussulman takes, when he would perform penance for his past sins. The time of performing this Pilgrimage is the last month of the Arabic year, called *Dhoulheggat*.

Maundrell gives us a description of the pomp, with which the *Hadjees* (so they call the *Pilgrims*) set out on their Pilgrimage to Mecca. 'In this famous cavalcade (says he) there came first forty six *Dellees*, that is, religious madmen, carrying each a silk streamer, mixed either of red and green, or of yellow and green. After these came three troops of *Segmen*, an order of soldiers among the Turks, and next to them some troops of *Saphees*, another order of soldiery. These were followed by eight companies of *Mugrubines* on foot. These were fellows of a very formidable aspect, and were designed to be left in a garrison, maintained by the Turks in the desert of Arabia, and relieved every year with fresh men. In the next place came on foot the soldiers of the castle of Damascus, fantastically armed with coats of mail, gauntlets, and other pieces of old armour. These were followed by two troops of Janifaries, and their Aga, all mounted. Next were brought the Bassa's two horse-tails, ushered by the Aga of the court; and next followed six led horses. After these came the *Mahmal*. This is a large pavillion of black silk, pitched upon the back of a very large camel, and spreading its curtains all round about the beast down to the ground. The camel is adorned with large ropes of beads, fish-shells, fox-tails, and other such fantastical finery. All this is designed for the state of the Alcoran, which is placed with great reverence under the pavillion, where it rides in state both to and from Mecca. The Alcoran is accompanied with a rich new carpet, which the Grand Signor sends every year for the covering of Mahomet's tomb, having the old one brought back in return for it, which is esteemed of an inestimable value, after having been so long next neighbour to the prophet's rotten bones. The beast, which carries this sacred load, has the privilege to be exempted from all other burthens ever after. After the *Mahmal* came another troop, and with them the Bassa himself, and last of all twenty loaded camels.'

Journey from
Aleppo to Je-
rusalem. p.
127.

PLUNTERIA. [Gr.] An antient Greek festival, in honour of Minerva, celebrated on the twenty-sixth of *Thargelion*.

It

PLUT. in
Alcibiade.

It was so called, because, on this day, they undressed Minerva's statue, and washed it. It was accounted an unfortunate and inauspicious day, and therefore the temples, as upon all such days, were surrounded with ropes, so that no man could have admission. Alcibiades's return from exile happening on this day, it was looked upon by many as a dangerous omen, and a sign that the goddess did not graciously receive him.

It was usual, at this festival, to carry in procession a cluster of figs, which was called ἡγήτρια, signifying to *lead the way*, because figs were, ἡγεμόνες τῆ καθαρῆς βίης, that is, leaders to humanity, and a civil course of life: for when men left off their antient and barbarous diet of acorns, the next thing they used for food was figs.

PLURIMANOS. The name of a famous convent of Dominicans in Ethiopia.

Hist. de la
Orden. de
Predicadores
en la Ethio-
pia. c. 3 &
9.

It is here mentioned because of the romantic account given of it by Father Lewis d' Ureta; who tells us, it is five leagues in circumference; that it contains nine thousand religious, and three thousand domestics; that these nine thousand religious eat together in the same refectory; that the convent contains fourscore dormitories, as many cloisters, and as many churches, in which the religious of each dormitory say the office every day, excepting Sundays and holidays, when they all meet in a common church: that the founder of this convent was so great a saint, that, when he said mass, an angel descended from heaven, and prepared the bread and wine for him: that this saint, having driven a devil out of the body of a woman, ordered him by way of punishment to serve in the convent, seven years, in quality of valet; that this devil's name was *Malabestia*, and that his employment was to ring all the bells in all the churches, and to sweep all the dormitories, cloisters, and cells.

PLUTO. According to the Pagan Theology, was the god of *Hell*, where he had his residence. Thus Virgil, speaking of Orpheus;

Georg. 1. 4.
v. 466.

Tænarias etiam fauces, alta ostia *Ditis*
Et caligantem nigra formidine lucum
Ingressus, Manesque adiit, *regemque tremendum*,
Nesciaque humanis precibus mansuescere corda.

*Ev'n to the dark dominions of the night
He took his way, thro' forests void of light,
And dar'd amidst the trembling ghosts to sing,
And stood before th' inexorable king.*

DRYDEN.

This dominion fell to his lot, in the general division of the world between the three sons of Saturn, Jupiter, Neptune, and Pluto. He was therefore called the *Infernal Jupiter*. See JUPITER and NEPTUNE.

Of all the adventures, ascribed to *Pluto* by the poets, the most remarkable is his Rape of Proserpine; concerning which, see PROSERPINE.

For an idea of the infernal kingdom, over which he was supposed to rule, see the articles, ACHERON, COCYTUS, PHLEGETHON, CERBERUS, the FURIES, HELL, &c.

Pluto is described by the poets as riding in a chariot made of ebony, and drawn by four black horses. Keys were an ensign of his authority, because there is no returning from the infernal regions. Sometimes he holds a scepter, at other times a wand, with which he drives the dead to hell. He had a helmet, which whoever wore became invisible; and this was put on by Minerva, when she fought against the Trojans, that she might not be seen by Mars.

HOM. II. 1. 5.
v. 844.

----- αὐτὰρ Ἀθήνη
Δῶν Ἀΐδου κλυτὰν, μὴ μιν ἰδοὶ ὄραμεν Ἀχαιῶν.

*But first, to hide her heavenly face, she spread
Black Orcus's helmet o'er her radiant head.*

MR POPE.

This

This allegory imports, that every thing, which goes into the dark empire of *Orcus* or *Pluto*, disappears, and is seen no more.

The proper offerings to this infernal deity were black bulls. Hence Horace;

Non si tricenis, quotquot eunt dies,
Amice, places illachrymabilem
Plutona tauris.

Od. 14. l. 2.
v. 5.

*Not tho' ten thousand oxen stained his shrines
with sacred blood,
Shou'd'st thou appease th' inexorable god.*

CREECH.

We meet with but few temples of this god, amongst the writers of antiquities: There was one at Rome, in the eleventh region of the city, dedicated to *Dis Pater*, another name for *Pluto*.

The Mythologists say, that *Pluto* is the *Earth*: for as all living things spring from the Earth, so they are resolved by death into the principles, from whence they came.

PLUTUS. The fabulous god of *riches*. Aristophanes, in his comedy called by this name, feigns, that this god, having at first a very clear sight, bestowed his favours only on the good and just. But Jupiter afterwards depriving him of sight, riches fell indifferently to the share of the good and bad. A design being formed for the recovery of his sight, *Penia*, or *Poverty*, opposes it, making it appear that Poverty is the mistress of arts, sciences, and virtues, which would be in danger of being lost, if all men were rich. But no credit being given to her remonstrance, Plutus recovers his sight in the temple of *Æsculapius*; and from thence forward the temples and altars of other gods, and those of Jupiter himself, are abandoned, every body sacrificing to no other god but Plutus.

POLIEIA. [*Gr.*] An antient Greek festival, observed at Thebes, in honour of Apollo, surnamed *πολιός*, i. e. *grey*, because he was represented, in that city (contrary to the practice of all other places) with grey hairs. PAUSAN. in Boeotic.

The victim, on this occasion, was a bull: but it happening once that no bulls could be procured, an ox was taken from the cart, and sacrificed; and from that time began the custom of killing labouring cattle for sacrifice, which before was looked upon as a capital crime.

POLYGAMY. See MARRIAGE.

POLITY (ECCLESIASTICAL). By this is meant, the Constitution, and Government, of the Christian Church, considered as a society.

' Scarce any thing in religion (says a learned author) has been more mistaken, than the nature and extent of that power, which our blessed Saviour established in his Church. Some have not only excluded the civil magistrates of Christian States from having any concernment in the exercise of this power, and exempted all persons invested with it from the civil courts of justice; but have raised their supreme governor of the Church to a supremacy, even in civil affairs, over the chief magistrate; insomuch that he has pretended on some occasions to absolve subjects from their allegiance to their lawful princes: and others have run so far into contrary mistakes, as either to derive all spiritual power wholly from the civil magistrate, or to allow the exercise thereof to all Christians without distinction. The first of these opinions manifestly tends to create divisions in the state, and to excite subjects to rebel against their civil governors: the latter do plainly strike at the foundation of all Ecclesiastical power; and wherever they are put in practice, not only the external order and discipline, but even the Sacraments of the Church must be destroyed, and the whole constitution quite dissolved.' Dr POTTER (now Lord Archbishop of Cant.) Discourse on Church Government Introd.

The nature of *Ecclesiastical Polity* will be best understood by looking back to the constitution of the antient Christian Church.

BINGHAM,
Orig. Ecclef.
B. I. c. 3,
EUSEB. Dem.
Evang. I. 7.
c. 2.
ORIG. Homil.
5. in Ezek.

BINGHAM,
ib. c. 4.

The Church, as a society, consisted of several orders of men: Eusebius reckons three: *viz.* the ἡγούμενοι, Πιστοί, and Κατηχούμενοι, *i. e.* Rulers, Believers, and Catechumens. Origen reckons five orders: but then he divides the clergy into three orders, to make up the number. Both these accounts, when compared together, come to the same thing. Under the ἡγούμενοι, or *Rulers*, are comprehended the Clergy, Bishops, Priests and Deacons: under the Πιστοί, or *Believers*, the baptized laity; and under the Κατηχούμενοι, or *Catechumens*, the candidates for baptism. The *Believers* were perfect Christians; the *Catechumens* imperfect. The former, having received baptism, were allowed to partake of the Eucharist; to join in all the prayers of the Church; and to hear discourses upon the most profound mysteries of religion: more particularly the use of the Lord's prayer was the sole prerogative of the Believers; whence it was called ἑυχὴ πιστῶν, the Prayer of Believers. From all these privileges the *Catechumens* were excluded. See CATECHUMENS.

The distinction between the *Laity* and the *Clergy* may be deduced from the very beginnings of the Christian Church; notwithstanding that Rigaltius, Salmasius, and Selden, pretend, there was originally no such distinction, but that it is a novelty, and owing to the ambition of the clergy of the III^d century, in which Cyprian and Tertullian lived. See CLERGY.

The *Clergy* of the Christian Church consisted of several orders, both *Superior* and *Inferior*.

The Superior orders of the Clergy were;

1. *The BISHOPS.* 2. *The PRESBYTERS.* 3. *The DEACONS.*

It has been pretended, that the *Bishops* and *Presbyters* were the same; and this opinion has given rise to the sect of the *Presbyterians*. But it is clearly proved against them, from all Ecclesiastical antiquity, that *Bishops* and *Presbyters* were distinct Orders of the Clergy. See BISHOPS, DEACONS, PRESBYTERS, and PRESBYTERIANS.

Among the *Bishops*, there was a subordination, they being distinguished into

1. *Primates* or *Metropolitans.* 3. *Diocesan Bishops.*
2. *Patriarchs* or *Archbishops.* 4. *Chorepiscopi* or *Suffragan Bishops.*

See the articles ARCHBISHOPS, CHOREPISCOPI, DIOCESE, PATRIARCHS and PRIMATES.

The *Presbyters* were the second order of the superior clergy, and had the care of the smaller districts, or parishes, of which each diocese consisted. See PARISHES and PRESBYTERS.

The *Deacons* were the third Order of the Superior Clergy, and were a kind of assistants to the bishops and presbyters, in the administration of the Eucharist, and other parts of divine service. There were likewise *Deaconesses*, or female Deacons, who were employed in the service of the women. Out of the order of Deacons was chosen the *Archdeacon*, who presided over the Deacons, and all the inferior officers of the Church. See the articles ARCHDEACONS, DEACONS, and DEACONESSES.

The Inferior Orders of the Clergy were;

1. *The Subdeacons.* 5. *The Door-keepers.* 9. *The Catechists.*
2. *The Acolythists.* 6. *The Singers.* 10. *The Syndicks.*
3. *The Exorcists.* 7. *The Copiatae or Fossarii.* 11. *The Stewards.*
4. *The Readers.* 8. *The Parabolani.*

See each under their respective articles.

All these Orders of the Clergy were appointed to their several offices in the Church by solemn forms of consecration or ordination, and had their respective privileges, immunities, and revenues. And, by means of this gradation and subordination in the Hierarchy, the worship, and discipline, of the primitive Church were exactly kept up, according to St Paul's direction; *Let every thing be done decently, and in order.*

How far the constitution of our own Church agrees with, or has departed from, this plan of the antient Hierarchy, may be seen at one glance of the eye. We have the general distinction of *Bishops*, *Presbyters* or *Priests*, and *Deacons*. Among the first, we retain only the distinction of *Archbishops* (with the title likewise of *Primates*) and *Bishops*; having no *Patriarchs* or *Chorepiscopi*. And as to the inferior orders of the Clergy, as *Acolythists*, &c. they are all unknown to the Church of England. The *Romish Church* has retained most of them. But it were to be wished she came as near to the faith and worship, as she does to the external constitution of the Hierarchy, of the antient Church.

But, as no society can subsist without *Laws*, and *Penalties* annexed to the breach of them, so the unity and worship of the Christian Church were secured by Laws both Ecclesiastical and Civil. The Ecclesiastical Laws were, either Rules and Orders made by each bishop for the better regulation of his particular diocese; or Laws made, in provincial Synods, for the government of all the dioceses of a province; or lastly, Laws respecting the whole Christian Church, made in General Councils, or assemblies of bishops from all parts of the Christian world. See SYNODS.

The Civil Laws of the Church were those decrees and edicts, made from time to time by the emperors, either restraining the power of the Church, or granting it new privileges, or confirming the old.

The breach of these laws were severally punished both by the Church and State. The Ecclesiastical censures, respecting offenders among the clergy, were chiefly, *Suspension* from the office, and *Deprivation* of the rights and privileges of the Order. Those respecting the laity consisted chiefly in *Excommunication*, or rejection from the communion of the Church, and *Penance* both public and private.

For a full account of the discipline of the antient Christian Church, see the articles ABSOLUTION, DEPRIVATION, DISCIPLINE, EXCOMMUNICATION and PENITENTS.

POLYGLOTT BIBLES. Are such *Bibles*, or editions of the Holy Scriptures, as are printed in various languages, at least three, the texts of which are ranged in opposite columns. Some of these Polyglott editions contain the whole Bible, others but a part of it. The principal *Polyglotts*, that have yet appeared, are these following:

1. The Bible of Francis Ximenes, Cardinal, of the order of St Francis. It was printed, in 1517, in four languages; Hebrew, Chaldee, Greek, and Latin.
2. The Bible of Justiniani, bishop of Nebio, of the order of St Dominic. It appeared in 1518, in five languages; Hebrew, Chaldee, Greek, Latin, and Arabic.
3. The Pfalter, by John Potken, provost of the collegiate church of St George at Cologne, published, in 1546, in four languages; Hebrew, Greek, Ethiopic, and Latin.
4. The Pentateuch, published by the Jews, at Constantinople, in 1546, in Hebrew, Chaldee, Persian, and Arabic; with the Commentaries of Solomon Jarchi.
5. The Pentateuch, by the same Jews, in the same city, in 1547, in four languages; Hebrew, Chaldee, the vulgar Greek, and Spanish.
6. The Pfalter, Proverbs, the prophets Micah and Joel, published by John Draconitis, of Carlostad in Franconia, in 1565, in five languages, Hebrew, Chaldee, Greek, Latin, and German.
7. Christopher Plantin's Polyglott Bible, published by order of Philip II, king of Spain, in 1572. It is in eight volumes, and in Hebrew, Chaldee, Greek, and Latin: with the Syriac version of the New Testament.
8. Vatablus's Polyglott Bible, being the Old Testament in Hebrew and Greek, with two Latin Versions, one of St Jerom, the other of Sanctes Pagninus; and Vatablus's notes. It appeared at Heidelberg, in 1586.
9. A Bible in three languages, Greek, Latin, and German, published by David Wolder, a Lutheran minister, at Hamburgh, in 1596.
10. The Polyglott's of Elias Hutter, a German. The first, printed at Nuremberg, in 1599, contains the Pentateuch, Joshua, Judges, and Ruth, in six languages; viz. the Hebrew, Chaldee, Greek, Latin, Luther's German;

man; and as to the sixth language, the copies varied according to the nations they were designed for.

This author published the Psalter, and New Testament, in Hebrew, Greek, Latin, and German. But his chief work is the New Testament in twelve languages, *viz.* Syriac, Greek, Hebrew, Italian, Spanish, French, Latin, German, Bohemian, English, Danish, and Polish. This was printed at Nuremberg, in 1599.

11. Mr le Jay's Bible, in seven languages, printed at Paris, in 1645.

The languages are, the Hebrew, Samaritan, Chaldee, Greek, Syriac, Latin, and Arabic.

12. Walton's Polyglott, published in England, in 1657. This was a new edition of Le Jay's Polyglott, more correct, extensive, and perfect. It consists of five volumes, with *Prolegomena*, some treatises in the first volume, several new Oriental versions in the fourth and fifth, and a very large collection of various readings in the sixth.

POLYHYMNIA. One of the nine *Muses*. The name is of Greek original, and signifies *much singing*. Horace speaks of her as mistress of the Lyre.

Od. 1. l. 1.
v. 32.

----- si neque tibus
Euterpe cohibet, nec Polyhymnia
Lesbom refugit tendere barbiton.

*If Polyhymnia but inspire
The bard, and tune the Lesbian Lyre:*

PLUT. in
Sympof.

Polyhymnia presided over History and Rhetoric; and is pictured with a white robe, and a crown of pearls; extending her right hand, as if haranguing, and holding in her left a scroll of paper, on which is written the word *Suadere*. See **MUSES**.

POMONA. See **VERTUMNUS**.

Dissert. on
the relig. &c.
of the Bra-
mins. P. 2.
c. 10.

PONGOL. So the Bramins of the East-Indies call a festival of the Sun, celebrated on the ninth of January.

On this occasion they visit one another, and make mutual presents. They boil rice in some open place exposed to the Sun, and place it in such a manner that it may receive its meridian rays. When the Sun begins to withdraw himself, they cry *Pongol*, and repeat it four times. The rice, which is thus boiled on this day, is looked upon as holy, and is kept as long as possible. Some of them renew this festival every Sunday.

PONTIFEX MAXIMUS. See the next article.

PLUT. Liv.
and Dio.

PONTIFICES. Priests of the ancient Romans. The origin of their name is somewhat uncertain. Most authors derive it from *Pontes* (*Bridges*), the repair of which was committed to their care. And indeed the words *pontem facere*, which make that of *Pontifex*, seem to imply it. Besides, Bridges were then thought sacred, and the most solemn sacrifices were performed upon them. But Plutarch tells us, the name was in use at Rome before there were any bridges there: and therefore he gives another etymology of the word, deriving it from *Potnis*, which, in old Latin, signified *powerful* or *absolute master*; either because the *Pontifices* were very powerful in Rome, or because they were ministers of the powerful gods.

The authority of the *Pontifices* was very great. They were at once the heads, judges, and avengers of religion. All decisions concerning sacred ceremonies belonged to them; and it was their business to decide controversies concerning matters of religion, as to the time and order of sacrifices, as well private as public. They were to take care, that the ancient customs were observed, and to prevent the introduction of foreign rites and deities. The *Pontifices* appointed the funds for the expences of the temples, the festivals, and the proper oblations. It belonged to them likewise to regulate funeral pomps, and fix the time of mourning.

The *Pontifices* were honoured with all the distinctions annexed to the supreme magistracy. They had *apparitores*, *scribæ*, and *præcones*, always attending them. Their usual habit was the *Prætexta*, or robe embroidered with purple; and they had the honour of the Curule Chair. Their dignity was enjoyed during life, unless they were convicted of some notorious crime; in which case they were degraded from their office. And, lastly, they were exempted from the jurisdiction of the people and senate, in civil and criminal affairs.

From the time of Numa, down to the middle of the Vth century, from the foundation of Rome, there were but four *Pontifices*. Afterwards, at the request of the people, who were desirous of sharing the honour of the priesthood with the Patricians, four others of Plebeian families were added to them. To these Sylla added seven more; so that their number amounted to fifteen.

The *Pontifices* had a president over them, with the title of *Pontifex Maximus*. He was chosen by the people, assembled in their *Comitia*. He had not only the superintendency in all things relating to the worship of the gods, but was likewise supreme arbitrator between the magistrates and the people. By this pre-eminence he had a right to punish the refractory, and that without appeal either to the Senate or *Comitia*. The inspection of this magistrate extended so far, that Festus gives him the title of *Judge both of divine and human things*. Besides what related to religion, it was the business of the *Pontifex Maximus* to digest the history or annals of every year. The manner of his consecration was very extraordinary. He was let down, dressed in sacerdotal vestments, into a pit, covered with a plank bored full of holes. Then they placed a bull on the plank; and having cut his throat, the blood poured through the plank into the pit, and the priest received it on his head, eyes, nose, ears, &c. Then he was taken out, covered with blood, and saluted *Pontifex Maximus*.

Julius Cæsar took upon himself the title and office of *Pontifex Maximus*. Hence Ovid;

Cæsaris innumeris, quem maluit ille mereri,
Accessit titulis pontificalis honos.

Past. l. 1. v.
419.

*Cæsar preferr'd to titles gained in war
The honours of the Sacerdotal chair.*

After him the succeeding Emperors reserved to themselves the same privilege, till the time of Gratian, who voluntarily laid down this dignity.

The *Pontifices*, it is probable, were greatly degenerated from their original sanctity of manners, in Horace's time, who takes occasion to censure their luxury and intemperance:

Absumet hæres cæcuba dignior
Servata centum clavibus, & mero
Tinget pavimentum superbo
Pontificum potiore cœnis.

Od. 14. l. 2.
v. 25.

*Thy worthier heir shall turn the cellar-key,
And set th' imprison'd wines at liberty;
And richer draughts shall to his guests afford,
Than sicallow'd at a sacerdotal board.*

POOR VOLUNTEERS. A Religious Order, which sprang up in several cities of Germany, about the year 1470. Their founder is not known.

Hist. des Ord.
Relig. T. 4.
c. 7.

These Religious consisted only of Lay-brothers, who admitted no priest among them. The greatest part of them could not even read, and employed themselves in mechanical arts, some being taylors, others shoemakers, &c. They visited and comforted the sick, and, when dead, took upon them the care of their funerals. They possessed no revenues, but went two and two about the town, begging alms, and eat in common what was given them. They rose at midnight, to say Matins in their oratory; after which they employed two hours in mental prayer on the mysteries of our Saviour's passion. Then they returned to their cells for the

rest of the night. In the morning, they repaired to the cathedral church, where they continued three hours upon their knees, in a place set apart for them. After dinner, they went to their work till *Vespers*, when they again repaired to the cathedral. From thence they went to their oratory, where they said *Complines*, and spent an hour in mental prayer; which being done, the superior gave the signal, and they retired to their cells.

They had several privileges granted them by the Holy See; such as, the having in their houses a chapel with a bell, and the liberty of saying mass, and communicating in cases of necessity. Their habit was a grey gown, a scapulary, and a black capuce. It is now a long time since this order has been extinct.

POPÆ [*Lat.*] The name of certain inferior priests, or ministers, employed in the sacrifices of the antient Pagans. Their office, it is said, was to bring the victim to the altar, to tie it, and cut its throat. Propertius mentions them.

Eleg. 3. l. 4.
v. 62.

Succinctique calent ad nova sacra Popæ.

The busy Popæ round the altar sweat.

In Calig.

They were half-naked, the sleeves of their garment being tucked up, and the skirts short and gathered about the waist, that they might not be incommoded in slaughtering the victim. Suetonius, in representing the cruelty of Caligula, who killed men in sport, says, he beat out the brains of one of the *Popæ*, as he was officiating at the altar. He calls him *cultrarius*, from the *knife*, with which he cut the victim's throat.

The POPE. The Sovereign Pontiff, or Supreme Head, of the Romish Church. The appellation of *Pope* (*Papa*) was, antiently, given to all Christian bishops: but, about the latter end of the XIth century, in the Pontificate of Gregory VII, it was usurped by the Bishop of Rome, whose peculiar title it has ever since continued. See P A P A.

PUFFEN-
DORF, Intro-
duction to the
History of
Europe. c. 12.

The Spiritual Monarchy of Rome sprung up soon after the declension of the Roman Empire; and one great, though remote, instrument, in promoting the increase of this monarchy, so pernicious to the supreme civil power, was, the barbarity and ignorance, which from that time spread itself over the western parts.

Rome was chosen for the place of residence of the Ecclesiastical Monarchy, because this city had the particular prerogative of being the capital city of the Roman Empire, where the Christian religion had its first rise and increase. For what is related concerning St Peter's chair, is nothing but a vain pretence, which may easily be seen from hence, that afterwards the bishop of Constantinople had the next place assigned him after the bishop of Rome, only because that city was then the place of the emperor's residence, and called *New Rome*. And when afterwards the Western empire was come to decay, and the city of Rome had lost its former lustre, the bishop of Constantinople disputed the precedency with the Roman bishop. It is true, the Emperor Phocas granted the right of precedency to Boniface III, then bishop of Rome, who thereupon took upon him the title of Oecumenical Bishop: but this did not imply any power or jurisdiction over the rest; for the other patriarchs never acknowledged any. So that here are no footsteps of divine institution to be found, the Papal power being purely human, and an usurpation upon the rights of other Sees.

The bishops of Rome did not extend their power over the western parts all at once; but it was introduced from time to time, by degrees, by various artifices, and under various pretences. What chiefly contributed to its growth, was, first, the Emperors chusing other places of residence besides Rome; for by their constant presence there they might easily have kept under the ambitious designs of the bishops. In the next place, the Western empire was divided into several new kingdoms, erected by the several barbarous and Pagan nations; and these having been converted to the Christian faith by the direction of the Romish Church, thought themselves obliged to pay her the profoundest respect.

In the Vth century, the bishops on this side the Alps began to go to Rome, to visit the sepulchres of St Peter and St Paul. This voluntary devotion insensibly grew

grew into a necessity. From hence it was easy for the Popes afterwards to pretend, that the bishops ought to receive their confirmation from Rome. Besides, some other bishops and churches, that were novices in comparison of the antient Roman Church, used to refer themselves to, and ask the advice of, the Church of Rome, concerning matters of great consequence, and the true interpretation of the Canons. Hence the bishops of Rome, perceiving their answers were received as decisions, began to send their decrees before they were demanded. And hence they set themselves up as judges of the differences arisen between the bishops, and, encroaching on the right and jurisdiction of the metropolitans, proceeded to suspend and depose whom they thought fit. At the same time, by making void the decisions of the provincial Synods, they so diminished their authority, that by degrees they were quite abolished. Add to this, that Gregory VII forced the bishops to take an oath of fealty to the Popes, and by a decree enacted that none should dare to condemn any one, who had appealed to the Pope. Nor did they forget to send Legates or Nuncio's to all places; whose business was to exercise, in the Pope's name, the same authority, which had formerly belonged to the bishops, and provincial Synods.

It is certain, a great number of bishops, especially among those on this side the Alps, bear a grudge against the Pope's authority to this day; which evidently appeared at the Council of Trent, where the French and Spanish bishops insisted very strongly to have it decided, that bishops are obliged to residence by the Law of God; the consequence of which was, the deriving their authority from God alone. The Pope met with great difficulty before he could surmount this obstacle; and therefore it is very likely this will be the last council, since the Pope will scarce put his grandeur to the hazard and decision of such another assembly. Not to mention that they are now of no farther use, since the Jesuits and others have taught, that the Pope is infallible, and superior to councils. However it be, the bishops are obliged for their own sakes not to withdraw themselves from the Pope's jurisdiction, since thereby they would fall under the Civil Power, and would be obliged to seek protection from their Sovereigns, who must be potent princes, if they could protect them against the Pope; so that they think it wisest, of two evils to chuse the least.

The Spiritual Monarchy of Rome could not have been established, had its bishops continued dependent on any temporal prince; and therefore the Popes took their opportunity to exempt themselves from the jurisdiction of the Greek Emperors, whose authority was mightily decayed in Italy. This was greatly forwarded by the dispute concerning the use of images. For the Emperor Leo Isaurus having quite ejected them out of the churches, Pope Gregory II, who stood up for the images, took occasion to oppose him, and stirred up the Romans and Italians to refuse to pay him tribute; by which means the power of the Greek Emperors was lost in Italy, and these countries began to be free and independent of any foreign jurisdiction.

The Pope, having freed himself from the authority of the emperors of Constantinople, and being in danger from the Lombards, who endeavoured to make themselves masters of Italy, had recourse for protection to the kings of France. Pepin, and afterwards Charles the Great, having entirely subdued the Lombards, these princes gave to the Papal Chair all that tract of land, which had been formerly subject to the Greek Emperors. To obtain this gift, it is said, the Pope made use of a fictitious donation of Constantine the Great, which, in those barbarous times, was easily imposed upon the ignorant world. By virtue of this grant, the Popes pretended to a sovereign jurisdiction over these countries; which the people at first refused to submit to, thinking it very odd, that the Pope, who was an ecclesiastical person, should at the same time pretend to be a temporal prince. When therefore the Romans mutinied against Leo III, he was forced to seek for assistance from Charles the Great, who restored the Pope. On the other hand, the Pope and people of Rome proclaimed Charles Emperor; whereby he was put in possession of the sovereignty of that part of Italy, which formerly belonged to the governors of Ravenna, and the other remnants of the western Empire; so that the Popes afterwards enjoyed these countries under the sovereign jurisdiction of the Emperor, who therefore used to be called the Patron and defender of the Church, till the reign of the Emperor Henry IV.

The

The Popes at length began to grow weary of the Imperial protection, because the Emperor's consent was required in the election of a Pope, and, if they were mutinous, the emperors used to check them, and sometimes turn them out of the chair. The Popes therefore for a long time employed various artifices, to exempt themselves from the power of the Emperors. To this end they frequently raised intestine commotions against them. But the reign of Henry IV furnished them with an opportunity of putting their designs in execution. For Pope Gregory VII, surnamed *Hildebrand*, had the boldness to excommunicate this Emperor, on pretence that he made a traffick of church benefices, by selling them to all sorts of persons, whom he installed before they had taken orders. And not satisfied with this, he cited the Emperor before him, to answer to the complaints of his subjects, and declared him to have forfeited all right and title to the empire. This obliged the Emperor to renounce the right of constituting bishops. And though his son Henry V endeavoured to recover what was forcibly taken away from his father, and made Pope Paschal a prisoner, yet were the whole clergy in Europe so dissatisfied, that he was obliged at last to resign the same right again into the Pope's hands. This affair gave rise to the factions of the *Guelfs* and *Gibbelines*, the first of which were for the Pope, the latter for the Emperor. The succeeding Emperors found so much work in Germany, that they were not in a condition to look after Italy; whereby the Pope had sufficient leisure to make himself sovereign, not only over his own possessions, but over all possessions pertaining to the Church.

But the Pope, not satisfied with this degree of grandeur, quickly set on foot a pretension of far greater consequence. For now he pretended to an authority over princes themselves, to command a truce between such as were at war together, to take cognisance of their differences, to put their kingdoms under an interdict, and, if they refused submission to the See of Rome, to absolve their subjects from their allegiance, and to deprive them of their crowns. This has been attempted against many crowned heads, and put in execution against some of them. And for this abominable pretension they plead their fictitious Decretals, which grant to the Popes an unlimited power over all Christians whatever. Pope Boniface VIII gave the world clearly to understand his meaning, at the Jubilee kept in the year 1300, when he appeared sometimes in the habit of an Emperor, and sometimes in that of a Pope, and had two swords carried before him, as the ensigns of the Ecclesiastical and Civil power.

But the Popes could not long enjoy this intolerable usurpation in quiet: for it was often called in question, till they were obliged to desist in part from their pretensions. In particular, Philip the Handsome, king of France, gave several great blows to the Papal authority. But the ensuing Schisms, and the double elections, when the opposite factions chose two different Popes at the same time, contributed most towards weakening the power of the holy See. Hence an occasion was taken to bridle the Pope's authority by general councils, which often proceeded so far as to depose the holy Fathers. Therefore it is not to be wondered, that, since the Council of Trent, the Popes have been very averse to the calling of general councils, and seem to have bid adieu to them for ever. To this may be added, that the translation of the Papal Chair, by Clement V, from Rome to Avignon, where the Popes constantly resided for seventy years together, carried along with it several inconveniences, which proved greatly prejudicial to the Ecclesiastical Monarchy. Among others, the Pope's authority being founded upon this belief, that St Peter had been at Rome, and by his presence had communicated a particular prerogative and holiness to that chair, it was very much questioned, whether the same could be transferred to Avignon.

But, when the Ecclesiastical Monarchy seemed to be come to the pinnacle of its grandeur, when all the western parts were either in communion with, or in obedience to the Church of Rome; there happened a revolt from the Papal Chair, which, though first started from a trifling occasion, came to such a head, that a great part of Europe withdrew itself from the obedience of the Pope, who was thereby put in danger of losing all. I mean the Schism of LUTHER, which gave rise to the *Protestants*. See LUTHERANS.

The Popish Sovereignty, however, has pretty well recovered itself since this grand defection. As to those things, which Luther upbraided the Church of Rome with, they are either quite abolished, or at least are transacted in a more decent manner. *Si non caste, tamen caute.* Nor do the Popes now-a-days insult with so much haughtiness over princes; neither has the Papal Chair, of late years, been filled with such debauchees as Alexander VI, or such martial Popes as Julius II.

The manner of the election of a Pope is as follows. Nine or ten days after the funeral of the deceased Pope, the cardinals enter the Conclave, which is generally held in the Vatican, in a long gallery, where cells of board are erected, covered with purple cloth, one for each cardinal. See CONCLAVE.

See, Sacra
Cerem. Eccl.
Rom. and
Tableau de la
Cour de
Rome.

The election is made by Scrutiny, Access, or Adoration. The first is, when each cardinal writes the name of him, whom he votes for, in a scroll of five pages. On the first is written (by one of his servants, that the cardinal may not be discovered by his hand) *Ego eligo in summum Pontificem Reverendum Dominum meum Cardinalem* — On this fold two others are doubled down, and sealed with a private seal. On the fourth the cardinal writes his own name, and covers it with the fifth folding. Then sitting in order on benches in the chapel, with their scrolls in their hands, they go up to the altar by turns, and, after a short prayer on their knees, throw the scroll into a chalice upon the table, the first cardinal bishop sitting on the right hand, and the first cardinal deacon on the left. The cardinals being returned to their places, the cardinal bishop turns out the scrolls into a plate, which he holds in his left hand, and gives them one by one to the cardinal deacon, who reads them with an audible voice, while the cardinals note down how many voices each person has; and then the master of the ceremonies burns the scrolls in a chafing-dish, that it may not be known for whom any one gives his voice. If two thirds of the number present agree, the election is made, and he, on whom the two thirds fall, is declared Pope.

When the choice is made by *Access*, the cardinals rise from their places, and approaching him whom they would have elected, say, *Ego accedo ad reverendissimum Dominum* — The choice by *Adoration* is much after the same manner, only the cardinal approaches him whom he would have chosen with the profoundest reverence. But both the one and the other must be confirmed by the Scrutiny.

There has been another way of chusing a Pope, namely by *Compromise*; that is, when the differences have risen so high, that they could not be adjusted in the conclave, they have referred the choice to three or five, giving them leave to elect any one, provided it were determined within the time that a candle lighted by common consent should last. Some times they have had recourse to what is called *Inspiration*: that is, the first cardinal rises up in the chapel, and, after an exhortation to make choice of a capable person, immediately, as if inspired, names one himself; to which if two thirds of the cardinals present agree, he is reckoned legally chosen.

When one of the cardinals is chosen Pope, the master of the ceremonies comes to his cell, to acquaint him with the news of his promotion. Whereupon he is conducted to the chapel, and clad in the Pontifical habit, and there receives the Adoration, or the respects paid by the cardinals to the Popes. Then all the gates of the Conclave being opened, the new Pope shews himself to the people, and blesses them, the first cardinal deacon proclaiming aloud these words; *Annuntio vobis gaudium magnum, Papam habemus. Reverendissimus Dominus Cardinalis — electus est in summum Pontificem, & elegit sibi nomen* — After this, he is carried to St Peter's Church, and placed upon the altar of the holy Apostles, where the cardinals come a second time to the Adoration. Some days after is performed the ceremony of his coronation, before the door of St Peter's Church, where is erected a throne, upon which the new Pope ascends, has his mitre taken off, and a crown put upon his head, in the presence of all the people. Afterwards is a grand cavalcade from St Peter's Church to St John de Lateran, where the archbishop of that church presents the new Pope with two keys, one of gold, the other of silver.

It is probable, that, in the first ages of the Church, the Roman clergy elected the Pope; and some think the people had a share in the election. Afterwards, Odoacer king of the Eruli, and Theodoric king of the Goths in Italy, would suffer no election of a Pope to be made without their consent. But this law was abolished, in 502, under Pope Symmachus. The succeeding princes however re-

served

served to themselves a right to confirm the new elected Pope, who, without this confirmation, could not take possession of the Pontificate. The Xth century saw several Popes elected and deposed at the fancy of the Roman nobility and Italian princes. But, since the election of Celestin II, in 1443, the cardinals have retained the power of election, independent of the Roman people, or any sovereign prince whatever.

It is a general maxim, in the choice of a Pope, to elect an Italian; which is done, not only because they chuse rather to bestow this dignity on a native of Italy, than on a foreigner, but also because the security and preservation of the Papal Chair depends in a great measure on the balance, which is to be kept between France and Spain: but this is not to be expected from a French or Spanish Pope, who would quickly turn the scale, and, by granting too great privileges to his country-men, endeavour to exclude others from the Papal Chair. It is also a sort of maxim, to chuse a Pope who is pretty far advanced in years, that there may be the quicker succession, and that it may not be in the power of a Pope, during a long reign, to alter their customs, or, by making his family too powerful, to entail as it were the Papal Chair upon his house. They also take care that he be not too near a-kin to the deceased Pope, that the vacant Church benefices may not be engrossed by one family. It often happens, that one is chosen Pope, of whom no body thought before; and this comes to pass, when the cardinals are tired out by so many intrigues, and are glad to get out of the Conclave. It is also observed, that a Pope often proves quite another man, when he comes to sit in the chair, than he was before, when only a cardinal.

Ever since the time of Pope Sixtus IV, that is, since the year 1471, the Popes have made it their business to enrich their families out of the Church revenues, of which there are very remarkable instances. For it is related, that Sixtus V, during a reign of five years, bestowed upon his family above three millions of ducats. The house of the *Barbarini's*, at the death of Urban VIII, was possessed of 227 offices and church-benefices, whereby they amassed thirty millions of schudi's.

Sergius III or IV, who was before called *Os Porci*, i. e. *Swine's face*, is said to have been the first Pope, who changed his name upon his exaltation to the Pontificate. This example has been followed by all the Popes since his time, and they assume the names of *Innocent*, *Benedict*, *Clement*, &c.

Cerem. Eccl.
Rom. l. 1.

When a Pope is elected, they put on him a cassock of white wool, shoes of red cloth, on which is embroidered a gold cross, a mantle of red velvet, the rochet, the white linnen albe, and a stole set with pearls. At home, his habit is, a white silk cassock, rochet, and scarlet mantle. In winter, his holiness wears a fur cap; in summer, a satin one. When he celebrates mass, the colour of his habit varies according to the solemnity of the festival. At Whitsuntide, and all festivals of the Martyrs, he officiates in red; at Easter, and all festivals of Virgins, in white; in Lent, Advent, and eves of fasting days, in violet; and on Easter-eve, and at all masses for the dead, in black. All these colours are typical: the red expresses the cloven tongues, and the blood of the martyrs; the white, the joy caused by our Saviour's resurrection, and the chastity of virgins; the violet, the pale aspect of those who fast; and the black, grief and mourning.

Hierarch.
Eccl.

The Pope's *Tiara*, or Crown, is a kind of conic cap, with three coronets, rising one above the other, and adorned with jewels. Paul II was the first, who added the ornament of precious stones to his crown. The jewels of Clement VIII's crown were valued, they say, at 500,000 pieces of gold. That of Martin V had five pounds and a half weight of pearls in it. 'Nor is there any thing unreasonable in this (says Father Bonani) since the Pope governs the kingdom of Christ in quality of his vice-roy: now this kingdom is infinitely superior to all the empires of the universe. The high priest of the Jews wore on his head and breast the riches, which were to represent the majesty of the supreme God. The Pope represents that of the Saviour of the world, and nothing better expresses it than riches.' We must not omit, that the two strings of the pontifical *Tiara* represent the two different manners of interpreting the scripture, the mystical and the literal.

The Pope has two seals. One is called *The fisherman's ring*, and is the impression of St Peter holding a line with a bait to it in the water: it is used for those

those briefs that are sealed with red wax. The other seal is used for the bulls, which are sealed with lead, and bears the figures of St Peter and St Paul, with a cross, on one side; and a bust, with the name of the reigning Pope, on the other. Upon the decease of a Pope, these seals are defaced and broken by the cardinal Camerlengo, in the presence of three cardinals.

When the holy Father goes in procession to St Peter's, the cross is carried before him on the end of a pike about ten palms long. 'Many reasons (says F. Bonani) authorize this custom. It is a monument of the sufferings of Jesus Christ, and of the Pope's adherence to the Saviour of the world. It is the true mark of the pontifical dignity, and represents the authority of the Church, as the Roman *Fasces* did that of the consuls.' At the same time two grooms bear two fans on each side of his Holiness's chair, to drive away the flies. This (according to the above cited author) represents the Seraphims covering the face of God with their wings.

The custom of kissing the Pope's feet is very antient; to justify which practice, it is alledged, that the Pope's slipper has the figure of the cross upon the upper leather; so that it is not the Pope's foot, but the cross of Christ, which is thus saluted.

There are but few instances of the Papal power, in *England*, before the Norman conquest. But the Pope, having favoured and supported William I, in his invasion of this kingdom, made that a handle for enlarging his encroachments, and, in that king's reign, began to send legates hither. Afterwards he prevailed with King Henry I to part with the right of nominating to bishoprics; and, in the reign of King Stephen, gained the prerogative of Appeals. In the reign of Henry II, he exempted all Clerics from the secular power. This king, at first, strenuously opposed this innovation: but, after the death of Becket, who, for having violently opposed the king, was slain by some of his servants, the Pope got such an advantage over the king, that he was never able to execute the laws he had made. Not long after this, by a general excommunication of the king and people, for several years, king John was reduced to such straits, that he surrendered his kingdoms to the Pope, to receive them again, and hold them of him under a rent of a thousand marks. In the following reign of Henry III, partly from the profits of our best church benefices, and partly from the taxes imposed by the Pope, there went yearly out of the kingdom seventy thousand pounds sterling. But, in the reign of Edward I, it was declared by the Parliament, that the Pope's taking upon him to dispose of English benefices to foreigners, was an encroachment not to be endured; and this was followed by the statute of *Provisors* against Popish bulls, and disturbing any patron, in presenting to a benefice.

But the Pope's power received a mortal blow, in *England*, by the *Reformation* in religion, begun in the reign of Henry VIII; since which time, to maintain the Pope's authority here, by writing, preaching, &c. is made a *premunire* upon the first conviction, and high treason upon the second. See REFORMATION.

It has been a custom among the common people of this country, to express their abhorrence of Popery by *burning the Pope*, that is, by dressing up an image of paper, or other materials, to resemble the holy Father, and, having led it in procession, with another puppet resembling the Devil, by throwing both together into a fire prepared for the purpose. This is humorously described in the following lines of Mr Dryden:

*The Punk of Babylon in pomp appears;
A leud old gentleman of seventy years;
Whose age in vain our mercy wou'd implore:
For few take pity on an old cast whore.
The Dev'l, who brought him to the shame, takes part,
Sits cheek by jowl, in black, to cheer his heart,
Like thief and parson in a Tyburn-cart.
The word is given, and, with a loud buzzza,
The mitred puppet from his chair they draw.
On the slain corps contending nations fall:
Alas! what's one poor Pope among 'em all?
He burns! now all true hearts your triumphs ring;
And next, for fashion, cry, God save the King!*

PLUT. in
Romulo.

POPLIFUGIUM [*Lat.*] The *flight of the people*. An antient Roman festival, observed on the *nones* of July, in memory of the death of Romulus.

That founder of Rome having assembled the people in an open plain, a sudden storm of thunder, lightning, and rain overtook them; at which they were so affrighted, that they fled different ways in great confusion. But when the tempest was over, and they returned to the place of the assembly, they were informed, that Romulus had been carried up into heaven during the storm, and in the sight of the Senators, who remained with him.

PORTUNUS. See **PALÆMON.**

MACROB.
Saturnal. l. i.
COEL. RHOD.
& VARRO.

POSTVORTA. An imaginary goddess of the Romans, so called, because she was supposed to preside over future events; as *Antevorta*, another goddess, did over things past.

These deities were regarded as the counsellors of Providence. They were particularly invoked by women in child-bed. *Antevorta* made the child come forth in a right position, that is, with its head foremost; and *Postvorta* gave it birth, when it came forth with its feet foremost. *Postvorta* allayed the pains of child-bearing, and *Antevorta* restored the lying-in woman to health.

POTITII and PINARII. Priests of the god Hercules, among the Romans. They were so called from the antient Latin families of the *Potitii* and *Pinarii*, who were honoured with the priesthood, by Hercules himself, after he found his oxen, which the thief Cacus had stolen.

VIRG. Æn.
l. 8. v. 268.

Ex illo celebratus honos, lætique minores
Servavere diem, primusque Potitius auctor
Et domus Herculei custos Pinaria sacri
Hanc aram luco statuit; quæ maxima semper
Dicetur nobis, & erit quæ maxima semper.

*From that auspicious day, with rites divine,
We worship at the Hero's holy shrine.
Potitius first ordained these annual vows;
As priests, were added the Pinarian house:
Who raised this altar in the sacred shade;
Where honours, ever due, for ever shall be paid.* DRYDEN.

This priesthood did not always continue in the families of the *Potitii* and *Pinarii*; but was afterwards discharged by slaves, bought with the public money. Festus says, Appius Claudius the Cenfor bought the priesthood of them for 50000 pieces of brass (amounting to 16 l. 9 s. 2 d.) and gave it to the slaves.

SUIDAS.
HIERONYMUS.

PRAXIDICA. A goddess of the Heathens, whose office it was, to prescribe the just bounds of mens *actions*.

They represented this goddess, not by a whole statue, but only by a head or bust, to shew that it is the head, or understanding, that determines the limits of things. For the same reason they sacrificed to her only the heads of victims. Her temples were all uncovered, to signify, that she drew her original from heaven, the only spring of wisdom.

Menelaus, after his return from Troy, consecrated a temple to this goddess, and her two daughters *Concord* and *Virtue*.

PRAYER. This is common to all religions, in all ages, and nations, of the world.

PLATO, in
Timæo.

The piety of the antient Greeks, and the honourable opinion they entertained of their deities, is in nothing more manifest, than in the continual Prayers and supplications they made to them: for no man of the least prudence would undertake any thing of moment, without first asking the advice and assistance of the gods. And we are told by Plato, that ‘at the rising both of the Sun and Moon, one
might

‘ might every where behold the Greeks, as well those in prosperity, as those in afflictions and distresses, prostrating themselves, and hear their supplications.’ To this custom Horace seems to allude in these verses :

Longas O utinam, dux bone, ferias
Præstes, dicimus integro
Sicci mane die, dicimus uvidi,
Cum Sol Oceano subest.

Od. 5. l. 4.
v. 37.

*Long may you live, your days be fair ;
Bestow long feasts, and long delight !
This is our sober morning Prayer,
And these our festal vows at night.* CREECH.

The Lacedæmonians had a peculiar form of Prayer : for they never used, either in their public or private devotions, to make any other request, than that the gods would grant what was honourable and good for them. The Athenians, in their public Prayers, used to desire prosperity for themselves and the Chians ; and at the feast of the *Panathenæa*, the public cryer implored the blessing of the gods upon the Athenians and Platæans.

PLATO in
Alcib. II.

ALEX. ab
Alex. l. 5.
c. 27.

There were several ceremonies attending the manner of their supplicating the gods. The petitioners were usually crowned with garlands, and carried boughs of laurel or olive in their hands ; laurel being an emblem of success or victory, and olive of peace and good-will. With these boughs they touched the knees, or head, of the statue, to which they addressed themselves. Sometimes they prostrated themselves, at the entrance of the temples, and kissed the sacred threshold. Hence Tibullus :

Non ego, si merui, dubitem procumbere templis,
Et dare sacratiss oscula liminibus.

Lib. 1. Eleg.
2. v. 9.

*I'll readily appease their deities,
And wear the pavement with my suppliant knees ;
With prostrate veneration press the floors,
And kiss the hallow'd marble of the doors.* DART.

Another manner of supplicating was, by pulling the hairs off their heads, and offering them to the deity. After this manner Agamemnon presented himself before Jupiter, when Hector had overthrown the Greeks.

Πολλὰ δ' ἄς δ' ἐκ κεφαλῆς προθελόμενος ἔλατο χεῖρας
Υψὸν ἔοντι Διί.

HOM. II. l.
10. v. 15.

*He rends his hair in sacrifice to Jove,
And sues to him who ever lives above.* MR POPE.

The postures they used were different. Sometimes they prayed standing, sometimes sitting, but most commonly kneeling, that being expressive of the greatest humility. Prostration was almost as frequent as kneeling. The poets furnish us with innumerable examples of prostration before the images, altars, and thresholds of the temples. Thus Ovid :

Ut Templi tetigere gradus, procumbit uterque
Pronus humi, gelidoque pavens dedit oscula faxo.

Metam. l. 1.
v. 375.

*Before the threshold prostrate they adored,
The pavement kiss'd, and thus the saint implored.* DRYDEN.

They turned their faces to the East, when they prayed to the gods ; and to the West, when they addressed themselves to the heroes, or demi-gods.

They, who fled to the gods for refuge or help, used first to crown the altars with garlands, and then make known their requests to the deity. Thus Euripides :

• *Alceſtide.*

Πάντας δὲ βωμὸς οἱ κατ' Ἀδμήτην δόμους
Περσῆλθε, καὶ ξέστερε, καὶ περσέξατο.

*Each altar in Admetus' house he crown'd
With myrtle garlands, and address'd the gods.*

It was usual also to take hold of the altars. So Virgil :

Æn. l. 4. v.
219.

Talibus orantem dictis, arasque tenentem,
Audiit omnipotens.

----- *His vows he thus prefer'd,
And held the altar : him the thund'rer heard.* DRYDEN.

It was also an usual gesture, in praying, to lift up their hands towards heaven : whence lifting up the hands is sometimes used to signify praying ; as in Horace :

Od. 23. l. 3.
v. 1.

Cælo supinas si tuleris manus.

If to the gods uplifted hands you raise.

When they lay prostrate, or kneeled upon the earth, it was customary to beat it with their hands. Thus the mother of Meleager is introduced in Homer :

Il. l. 9. v.
564.

Πολλὰ δὲ καὶ γαῖαν πολυφόρον χερσὶν αἰλοῖα,
Κικλήσκουσ' Αἰδὴν καὶ ἐπαινὴν Περσεφόνηαν,
Πρόχνη καθεζομένη.

She beat the ground, and called the pow'rs beneath. Mr POPE.

They, who prayed to the deities of the sea, stretched their hands out towards the sea.

VIRG. ÆN.
l. 5. v. 233.

Ni, palmas ponto tendens utraque, Cloanthus
Fudissetque preces, divosque in vota vocasset.

*When to the seas Cloanthus holds his hands,
And succour from the watry powers demands.* DRYDEN.

CLEM. ALEX.
Strom. l.

It was a common opinion, that their Prayers were more prevalent and successful, when offered up in a barbarous and unknown language. The reason assigned for this was, that the first and native languages of mankind, though barbarous and uncouth, yet consisted of words and names more agreeable to nature. If they obtained their request, and it was a matter of consequence, they presented to the god some rich gift, or offered a sacrifice. Sometimes the favour received was registered in the temple, as a memorial of the goodness of the god.

Under the article of *Prayer* may be included that of *Imprecations*. These were extremely terrible, being thought so powerful, when duly pronounced, as to occasion the destruction, not only of single persons, but of whole families, and cities. The miseries, which befel Atreus, Agamemnon, and others of that family, were thought to proceed from the imprecations of Myrtilus upon Pelops their ancestor, by whom he was thrown into the sea ; or from those of Thyestes, Atreus's brother ; whence *Thyesteæ Preces* are used proverbially for dreadful imprecations.

HOR. Epod.
5. v. 80.

Misit Thyesteas preces.

The most terrible imprecations were those pronounced by parents, priests, kings, or other sacred persons. Thus Phœnix, in Homer, relates, that the

gods would not permit him to have children on account of his father's imprecations.

----- πατήρ δ' ἐμὸς αὐτίκ' οἷσθεῖς
Πολλὰ κατηρεῖτο, συγγεγὰς δ' ἐπεκεκλετ' Ἐρινύς,
Μήποτε γέναισιν οἷσιν ἐφείσσεαυ φίλον υἱόν
Ἐξ ἐμέθεν γεγαῶτα· Θεοὶ δ' ἐτέλειον ἐπαράς,
Ζεὺς τε κατὰχθόνι, καὶ ἐπαινὴ Περσεφόνηα.

Il. l. 9, v.
453.

*My fire with curses loads my hated head,
And cries, 'Ye furies, barren be his bed.'
Infernal fove, the vengeful fiends below,
And ruthless Proserpine, confirm his vow.*

Mr P O P E.

Hence it was customary for men, condemned for any notorious crime, to be publicly cursed by the priests. This punishment was inflicted on Alcibiades, together with banishment and confiscation.

What has been said concerning the Prayers of the antient *Greeks*, may be applied likewise to the *Romans*, who, as they worshipped the same gods, used the same ceremonies in supplicating them.

Among the *Hebrews*, it is certain, that Prayers were daily put up, together with their offerings. For this purpose they had Liturgies, or prescribed forms, which may be proved to be of use in the very infancy of the Hebrew nation. The forms of Prayer, that belonged to the worship of the Synagogue, were very few at first; but they are since increased to a large number, which makes the service very long and tedious.

The most solemn part of the Jewish Prayers, is that, which they call the *Eighteen Prayers*, composed, as they say, by Ezra, with the assistance of the great synagogue. For Ezra, observing the decay of the Hebrew language, through the neglect of the people, and their affectation of speaking and praying in other tongues, thought it necessary to prescribe a certain form in the Hebrew language, to be perpetually observed by them. To these eighteen another was added, a little before the destruction of Jerusalem, in the time of Rabbi Gamaliel. It was designed against the Christians, who are meant in it under the names of Heretics and Apostates. This additional Prayer stands the twelfth in order. These nineteen Prayers may be thus translated.

MAIMONID.
in Sep hillah.
Mishna, in
Berachoth,
c. 4.

' 1. Blessed be thou, O Lord our God, the God of our Fathers, the God of Abraham, the God of Isaac, the God of Jacob, the Great God, powerful and tremendous, the High God, bountifully dispensing benefits, the Creator and Possessor of the universe, who remembreth the good deeds of our Fathers, and in thy love sendest a Redeemer to those, who are descended from them, for thy name sake, O King, our Helper, our Saviour and our Shield. Blessed art thou O, Lord, who art the shield of Abraham.

PRIDEAUX,
Vol. II. pag.
539. edit. 8vo.

' 2. Thou, O Lord, art powerful for ever. Thou raisest the dead to life, and art mighty to save, thou sendest down the dew, stillest the winds, and makest the rain to come down upon the earth, and sustaineest with thy beneficence all that live therein; and of thy abundant mercy makest the dead again to live. Thou helpest up those that fall; thou curest the sick; thou loosest them that are bound, and makest good thy word of truth to those that sleep in the dust. Who is to be compared to thee, O thou Lord of might? and who is like unto thee, O our King, who killest and makest alive, and makest Salvation to spring up as the herb out of the field? Thou art faithful to make the dead to rise again to life. Blessed art thou, O Lord, who raisest the dead again to life.

' 3. Thou art holy, and thy name is holy, and thy saints do praise thee every day. Selah. For a great King and an Holy art thou, O God. Blessed art thou, O Lord God most Holy.

' 4. Thou of thy mercy givest knowledge unto men, and teachest them understanding; give graciously unto us knowledge, wisdom, and understanding. Blessed art thou, O Lord, who graciously givest knowledge unto men.

' 5. Bring us back, O our Father, to the observance of thy Law, and make us to adhere to thy precepts; and do thou, O our King, draw us near to thy worship,

- ‘ ship, and convert us to thee by perfect repentance in thy presence. Blessed art thou, O Lord, who vouchsafest to receive us by repentance.
- ‘ 6. Be thou merciful unto us, O our Father, for we have sinned; pardon us O our King, for we have transgressed against thee. For thou art a God, good and ready to pardon. Blessed art thou, O Lord most gracious, who multiplieth thy mercies in the forgiveness of sins.
- ‘ 7. Look we beseech thee upon our afflictions. Be thou on our side in all our contentions, and plead thou our cause in all our litigations; and make haste to redeem us with a perfect redemption for thy name’s sake. For thou art our God, our King, and a strong Redeemer. Blessed art thou, O Lord the Redeemer of Israel.
- ‘ 8. Heal us, O Lord our God, and we shall be healed. Save us, and we shall be saved. For thou art our praise. Bring unto us sound health, and a perfect remedy for all our infirmities, and for all our griefs, and for all our wounds. For thou art a God who healest, and art merciful. Blessed art thou O Lord our God, who curest the diseases of thy people Israel.
- ‘ 9. Bless us, O Lord our God, in every work of our hands, and bless unto us the seasons of the year, and give us the dew and the rain to be a blessing unto us upon the face of all our land, and satiate the world with thy blessings, and send down moisture upon every part of the earth, that is habitable. Blessed art thou, O Lord, who givest thy blessing to the years.
- ‘ 10. Convocate us together by the sound of the great trumpet, to the enjoyment of our liberty, and lift up thy ensign to call together all of the captivity, from the four quarters of the earth into our own land. Blessed art thou, O Lord, who gatherest together the exiles of the people of Israel.
- ‘ 11. Restore unto us our judges as at the first, and our counsellors as at the beginning, and remove far from us affliction and trouble, and do thou only reign over us in benignity, and in mercy, and in righteousness, and in justice. Blessed art thou, O Lord our King, who lovest righteousness and justice.
- ‘ 12. Let there be no hope to them, who apostatise from the true religion; and let Heretics, how many soever they be, all perish as in a moment. And let the kingdom of pride be speedily rooted out, and broken in our days. Blessed art thou, O Lord our God, who destroyest the wicked, and bringest down the proud.
- ‘ 13. Upon the pious and the just, and upon the proselytes of justice, and upon the remnant of thy people of the house of Israel, let thy mercies be moved O Lord our God, and give a good reward unto all, who faithfully put their trust in thy name, and grant us our portion with them, and for ever let us not be ashamed. For we put our trust in thee. Blessed art thou, O Lord, who art the support and confidence of the just.
- ‘ 14. Dwell thou in the midst of Jerusalem thy city, as thou hast promised, build it with a building to last for ever, and do this speedily even in our days. Blessed art thou, O Lord, who buildest Jerusalem.
- ‘ 15. Make the Offspring of David thy servant speedily to grow up, and flourish, and let our horn be exalted in thy Salvation. For we hope for thy Salvation every day. Blessed art thou, O Lord, who makest the Horn of our Salvation to flourish.
- ‘ 16. Hear our voice, O Lord our God most merciful Father, pardon and have mercy upon us, and accept of our Prayers, with mercy and favour, and send us not away empty from thy presence, O our King. For thou hearest with mercy the Prayer of thy people Israel. Blessed art thou, O Lord, who hearest Prayer.
- ‘ 17. Be thou well pleased, O Lord our God, with thy people Israel, and have regard unto their Prayers; restore thy worship to the inner part of thy house, and make haste with favour and love to accept of the burnt sacrifices of Israel, and their prayers; and let the worship of Israel thy people be continually well-pleasing unto thee. Blessed art thou, O Lord, who restorest thy divine presence to Zion.
- ‘ 18. We will give thanks unto thee with praise. For thou art the Lord our God, the God of our Fathers for ever and ever. Thou art our Rock, and the Rock of our life, the shield of our Salvation. To all generations will we give thanks unto thee, and declare thy praise, because of our life which is always in thy hands,

‘ hands, and because of our souls, which are ever depending upon thee, and
 ‘ because of thy signs, which are every day with us, and because of thy won-
 ‘ ders, and marvellous loving-kindnesses, which are morning and evening and
 ‘ night continually before us. Thou art good, for thy mercies are not consumed ;
 ‘ thou art merciful, for thy loving-kindnesses fail not. For ever we hope in thee.
 ‘ And for all these mercies be thy name, O King, blessed, and exalted, and lifted
 ‘ up on high for ever and ever ; and let all that live give thanks unto thee. Selah.
 ‘ And let them in truth and sincerity praise thy name, O God of our Salvation,
 ‘ and our help. Selah. Blessed art thou, O Lord, whose name is good, and
 ‘ whom it is fitting alway to give thanks unto.

‘ 19. Give Peace, Beneficence, and Benediction, Grace, Benignity, and Mercy
 ‘ unto us, and to Israel thy people. Bless us, O our Father, even all of us toge-
 ‘ ther as one man, with the light of thy countenance. For in the light of thy
 ‘ countenance hast thou given unto us, O Lord our God, the law of Life, and
 ‘ Love, and Benignity, and Righteousness, and Blessing, and Mercy, and Life,
 ‘ and Peace. And let it seem good in thine eyes, to bless thy people Israel with
 ‘ thy peace at all times, and in every moment. Blessed art thou, O Lord, who
 ‘ blestest thy people Israel with Peace. *Amen.*

Before these Prayers were delivered by the minister, every person in the congrega-
 tion repeated them in a low voice for himself, that he might be the better prepared
 for a more solemn rehearsal of them. Then the minister officiating repeated them
 with a loud voice, the people answering at the end of each Prayer, *Amen.* This
 was peculiar to the service of the synagogue. For, in the temple, at the end of
 their petitions, they said ; *Blessed be the name of the glory of his kingdom for ever
 and ever.*

These nineteen Prayers are, in the Jewish Liturgies, no other than as the
Lord's Prayer in ours, being but the fundamental and principal part : for, besides
 these, they have many others, some going before, others intermixed with them,
 and others following after. But these alone, on account of their great excellency,
 are at this day used, without any the least difference, by the Jews in all parts of
 the world ; and that, not only in their synagogues, but also in their private
 houses.

But, because these Prayers were of a considerable length, and could not be re-
 peated in a short time ; therefore, in cases of extreme danger, such as war and per-
 secutions, or on a journey that required haste and expedition, they were allowed
 to use the following short form :

*The necessities of thy people are many, and their understanding is weak : may it
 please thee, O Lord our God, to grant us what is sufficient for our sustenance, and
 what is good in thine eyes. Blessed be thou, O Lord, that bearest our Prayer.*

The Jews, antiently, when they went to pray, covered their head and face
 with a veil, as a mark of humility and confusion, when they appeared before the
 divine presence. The postures they used were, either standing, according to the
 example of holy men recorded in scripture, or bowing, or kneeling, or prostra-
 tion ; which three last were used upon the great day of Expiation, and other
 solemnities of Confession and Humiliation. They always turned their faces to-
 wards the temple, if they dwelt at Jerusalem ; and towards the holy land, if
 they lived elsewhere. They were obliged to appear clean and neat in their
 cloaths, when they came to public worship, and not to eat, drink, or sleep,
 in their synagogues, in which every thing was to be done with decency and
 order.

*For the Prayers of the Christians, antient and modern, &c. See the articles
 BAPTISM, EUCHARIST, LITANY, LITURGY, LORD'S-PRAYER,
 MASS, SERVICE (DIVINE) &c.*

The duty of Prayer is constantly and strongly enforced in the *Koran* of *Mo-
 hammed*. The Mussulmans are directed to ‘ remember God (that is, pray to him)
 ‘ standing, sitting, and lying on their sides ;’ viz. at all times, and in all postures.
 And we meet with the following precept : ‘ O true believers, when ye prepare
 ‘ yourselves to pray, wash your faces and your hands unto the elbows, and rub
 ‘ your heads and your feet unto the ankles ; and, if ye be polluted by having
 ‘ lain with a woman, wash yourselves all over. But, if ye be sick, or on a
 ‘ journey, or any of you cometh from the privy, or if ye have touched women,
 and

Chap. xvii.

Ibid.

PITTS, Account of the Mohametans.

‘ and ye find no water, take fine clean sand, and rub your faces and hands there-with.’ And this likewise : ‘ regularly perform thy Prayer, at the declension of the sun, at the first darkness of the night, and the Prayer of day-break ; for the Prayer of day-break is born witness unto by the angels. And watch some part of the night in the same exercise, as a work of supererogation for thee : and say ; O Lord, cause me to enter with a favourable entry, and cause me to come forth with a favourable coming forth ; and grant me from thee an assisting power. And say ; truth is come, and falsehood is vanished ; for falsehood is of short continuance.’ And this : ‘ Pronounce not thy Prayer aloud, nor pronounce it with too low a voice, but follow a middle way between these.’ And this : ‘ O true believers, come not to Prayers, when ye are drunk, until ye understand what ye say.’ This last direction was occasioned by the behaviour of Abd’ alrahamam Ebn Awf, who having invited some of Mohammed’s companions to an entertainment, and the hour of evening Prayer being come, one of the company rose up to pray, but, being overcome with liquor, made a shameful blunder in reciting a passage of the Koran : whereupon, to prevent any such indecency for the future, this passage was revealed.

The Turks perform their devotions, in their mosques, five times every day. When they come to the door of the mosques, they pull off their shoes, and go in barefooted : then they kneel down, laying their shoes before them, and resting their back-parts on their heels. Before the Imam, or priest, begins the public Prayers, the Muezin, or clerk, pronounces, in a kind of singing tone, *allab la be il allab*, &c. during which all the congregation bring their two thumbs together, and kiss them three times, and at every kiss they touch their forehead with their thumbs ; and then rising up on their legs, they stand close together in ranks, like soldiers. During the service, they all imitate the gestures of the Imam or priest. At the conclusion of their Prayers, they take out their beads, which are ninety-nine in number, and have a partition between every thirty-three. These they turn over, and, for every one of the first thirty-three, they say, *Subhan allah*, that is, *admire God* : for the second thirty-three they say, *El ham do lilloh*, that is, *thanks be to God* ; and for the third thirty-three, they say, *Allab whyek barrik*, that is, *blest be God*. After this, they lift up their hands at a little distance from their faces, and repeat a certain Prayer to themselves : then they smooth down their faces with their hands, take up their shoes, and go out of the mosque. These public Prayers last but about a quarter of an hour. See the articles IMAM, MOHAMMEDANS, MOSQUE, and NAMAZ.

PRAYERS. *Goddeffes*. See LITÆ.

PREACHERS and PREACHING. See SERMON.

PREACHING-FRYARS. See DOMINICANS.

PREBEND. In the constitution of the English Church, is the portion a *Prebendary* receives out of the estate of a cathedral or collegiate Church.

The term *Prebend* is often confounded with *Canonry* or *Canonicate* : yet there is a real difference between them. For a *Canonicate* is a meer title, or spiritual quality, independent of any temporal revenue : so that the *Prebend* may subsist without the *Canonicate*, but not the *Canonicate* without the *Prebend*.

Originally, the *Prebend* was only a livery, or portion of things necessary to life, given daily : at present, the rents and profits of the Church are divided into fixed portions, which are enjoyed independently.

PREBENDARY. See the foregoing article.

PRECONISATION. A term used in the promotion of an Ecclesiastic to a bishopric, by nomination of the French king.

The person nominated, after receiving his warrant from the crown, is furnished with three letters ; one from the King to the Pope, another to the Cardinal Protector of France at Rome, and the third to his majesty’s ambassador at the Pope’s court. When this is done, a certificate of the life and behaviour of the person

person nominated is given in to the Pope's Nuntio. He likewise makes profession of his faith, and gives in a schedule of the condition of the bishopric, to which he is nominated. The letters being transmitted to Rome, the Cardinal Protector declares in the first consistory, that at the next consistorial meeting he intends to propose such a person for such a fee ; which declaration is called *Preconisation*.

When the next consistory is held, the Cardinal Protector makes a recital of the condition and circumstances of the bishopric, and of the qualifications of the person nominated by the king ; and the Pope, after taking advice of the cardinals, orders the engrossing nine bulls for the person *preconised*. The first is called the Bull of Provision, and is directed to the person *preconised* ; by which he is acquainted, that the Pope assigns him such a bishopric. The second, called *Munus Consecrationis*, is the Pope's commission, delivered to one or more bishops, enjoining them to perform the office of Consecration. The third is directed to the King ; and the fourth to the Metropolitan. The fifth is sent to the Chapter ; the sixth to the Clergy, and the seventh to the laity of the diocese. The eighth is directed to the tenants of the See ; and the ninth is a Bull of Absolution.

PREDESTINARIANS. Are those Christians, or others, who hold the doctrine of *Predestination* ; by which divines understand, a judgment, or decree, of God, whereby he has resolved, from all eternity, to save a certain number of persons, from thence called the *Elect*.

The Christian Churches are greatly divided about this important article. The Lutherans speak of it with horror : the Calvinists contend for it with the greatest zeal. The Molinists and Jesuits preach it down as a most dangerous doctrine : the Jansenists assert it as an article of Faith. The Arminians, Remonstrants, and Pelagians, are all avowed enemies of Predestination. See LUTHERANS, CALVINISTS, JESUITS, JANSENISTS, ARMINIANS, REMONSTRANTS, and PELAGIANS.

The Turks are great *Predestinarians* ; and on this account are much more daring in battle, and run greater risques of their lives, than they would otherwise do. See MOHAMMEDANS.

The dry and thorny question concerning *Predestination* is well stated in the following verses of Mr Dryden's :

*But here the doctors eagerly dispute,
Some hold Predestination absolute :
Some clerks maintain, that heav'n at first foresees,
And in the virtue of foresight decrees.
If this be so, then Prescience binds the will ;
And mortals are not free to good or ill ;
For what he first foresaw, he must ordain,
Or his eternal Prescience may be vain.
As bad for us if Prescience had not been :
For first, or last, he's author of the sin.
And who says that, let the blaspheming man
Say worse, ev'n of the devil, if he can.
For how can that eternal pow'r be just
To punish man, who sins because he must ?
Or, how can he reward a virtuous deed,
Which is not done by us, but first decreed ?
I cannot bould this matter to the bran,
As Bradwardin and holy Austin can :
If Prescience can determine actions so,
That we must do, because he did foreknows
Or that foreknowing, yet our choice is free,
Not forc'd to sin by strict necessity.
This strict necessity they simple call,
Another sort there is conditional.
The first so binds the will, that things foreknown,
By spontaneity, not choice, are done.*

The Cock
and Fox.

Thus

Thus galley-slaves tug willing at their oar,
 Content to work in prospect of the shore;
 But would not work at all, if not constrain'd before. }
 That other does not liberty restrain;
 But man may either act, or may refrain:
 Heav'n made us agents free to good or ill,
 And forc'd it not, tho' he foresaw the will.
 Freedom was first bestow'd on human race,
 And Prescience only held the second place.
 If he could make such agents wholly free,
 I'll not dispute, the point's too high for me:
 For Heav'n's unfathom'd pow'r what man can sound,
 Or put to his Omnipotence a bound?
 He made us to his image; all agree, }
 That image is the soul, and that must be,
 Or not the Maker's image, or be free.
 But whether it were better man had been
 By Nature bound to good, not free to sin,
 I wave, for fear of splitting on a rock.

PRELATE. See ARCHBISHOP, BISHOP, PATRIARCH and PRIMATE.

Monast. Ang. V. 2. **PREMONSTRATENSES.** [*Lat.*] In French *Premontres*. A Religious Order, founded by St Norbert, descended from a noble family in the diocese of Cologn. He was educated suitably to his quality, and lived for some time at the Emperor Henry Vth's court. At about thirty years of age, he was ordained Deacon and Priest; and soon after, entering upon a very strict and mortified way of living, he resigned his church preferments, and distributed a large patrimonial estate to the poor. Then he embraced the rule of St Augustin, and retiring with thirteen companions to a place called *Premonstratum*, in the diocese of Laon, in Picardy, he there began his order, about the year 1119. This ground, with the chapel of St John Baptist's, was given to St Norbert by the bishop of Laon, with the approbation of Lewis the Gros, king of France, who gave the *Premonstratenses* a charter of privileges. The place was called *Premonstratum*, because it was pretended, the blessed Virgin herself pointed out (*premonstravit*) this place for the principal house of the Order, and at the same time commanded them to wear a white habit.

Hist. des Ord. Relig. T. 2. c. 23. The Religious of this Order were, at first, so poor, that they had nothing they could call their own but one poor ass, which served them to carry wood, which they cut down every morning, and sent to Laon, where it was sold to purchase bread. But, in a short time, they received so many donations, and built so many monasteries, that, thirty years after the foundation of this Order, they had above an hundred abbies in France and Germany.

The Popes and Kings of France have granted many privileges, and been very liberal, to the *Premonstratenses*. Besides a great number of Saints, who have been canonized, this Order has had several persons of distinguished birth, who have been contented with the humble condition of Lay-brothers; as, Guy, Earl of Brienne; Godfrey, Earl of Namur; &c. It has likewise given the Church a great number of archbishops and bishops.

The Order of *Premonstratenses* increased so greatly, that it had monasteries in all parts of Christendom, amounting to a thousand abbies, three hundred provostships, a vast number of priories, and five hundred nunneries. These were divided into thirty *Cyrcaries* or Provinces. But this number of houses is greatly diminished: for, of sixty-five abbies it had in Italy, there is not one remaining at present; not to mention the loss of all their monasteries in Sweden, Norway, Denmark, England, Scotland, and Ireland.

RYMERUS, P. 61. These Monks, vulgarly called *White Canons*, came first into England in the year 1146, where their first monastery, called *New-house*, was built in Lincolnshire, by Peter de Saulia, and dedicated to St Martialis. In the reign of Edward I, when that king granted his protection to the monasteries, the *Premonstratenses* had twenty-seven houses in this kingdom.

PRESBYTERS.

PRESBYTERS. The second Order of Ecclesiastics, in the Christian Church; the other two being *bishops* and *deacons*. See **BISHOP** and **DEACON**.

The name, Πρεσβύτεροι, Presbyters, or Elders, is a word borrowed from the Greek translation of the Old Testament, where it commonly signifies Rulers and Governors; being a note of office and dignity, not of age. In this extensive sense of the word, Bishops are sometimes called *Presbyters* in the New Testament. But this identity of names does not infer an identity of Offices, it being evident to a demonstration, that there were distinct orders of Bishops and Presbyters in the antient Christian Church.

BINGHAM,
Orig. Ecclef.
B. 2. c. 19.

The *Presbyters* acted in subordination to the bishop, as supreme minister of the Church. They might baptize, preach, consecrate and administer the Eucharist &c. in the bishop's absence, or in his presence, if he authorized and deputed them. They might also reconcile Penitents, and grant them absolution, in the bishop's absence. In short the bishops did scarce any thing in the administration and government of the Church, without the advice, consent, and amicable concurrence of the Presbyters. Hence it was, that Presbyters were allowed to sit, together with the bishop, in the church; which privilege was never allowed to the Deacons. And their seats were dignified with the name of *thrones*, as the bishop's was, only with this difference, that his was the high throne, and theirs second thrones. They sat on each hand of the bishop, in the form of a semicircle: whence we meet with the phrase *Corona Presbyterii*, the *crown* or circle of the *Presbytery*, to denote the Order of Presbyters. This honour was done them in regard to their authority in the Church, wherein they were considered as a sort of Ecclesiastical Senate, or Council, to the bishop. They had likewise the privilege of sitting, together with the bishops, in Provincial Synods or Councils. And we meet with examples of their being present in General Councils: for in the Council of Constantinople, *An.* 381, we find three Presbyters subscribing among the bishops.

IGNAT. Ep.
ad Magnes.
n. 13. Constit.
1. 2. c. 28.

The antient form of ordaining Presbyters was only by imposition of hands, and a Consecration-Prayer. This was different in different Churches, every bishop being at liberty to make use of his own form. The only form now remaining is that, which is extant in the *Constitutions*; and is as follows.

Conc. Carth.
4. c. 3.

Look, O Lord, upon this thy servant, who is chosen into the Presbytery by the suffrage and judgment of all the clergy, and fill him with the spirit of grace and counsel, that he may help and govern thy people with a pure heart: in like manner as thou badst respect to thy chosen people, commanding Moses to make choice of elders, whom thou didst replenish with thy Spirit. And now, Lord, do the same thing, preserving in us the never-failing spirit of thy grace: that he, being full of healing powers and instructive discourse, may with meekness teach thy people, and serve thee sincerely with a pure mind and willing soul, and unblameably perform the sacred services for thy people, through Christ, &c.

In the Church of Rome, when a *Presbyter* or *Priest* is to be ordained, he presents himself to the bishop in a Deacon's habit, with a lighted taper in his right hand, and the chasuble folded over his left arm. While the Litanies are said, the candidate lies prostrate on the ground in token of humility. He afterwards rises up, and presents himself to the bishop, who lays both his hands upon him: all the priests, who assist at the ceremony, do the same; which being done, the bishop and ministers repeat some prayers appointed by the Pontifical. Then the bishop gives him the stole, saying, *receive the yoke of the Lord*; and presenting him with the other sacerdotal vestments, says, *receive the priestly garment, which represents charity*. Then follows a Prayer, and the *Veni Creator* is sung; during which the bishop anoints the candidate's hands, in the form of a cross, with the oil of the Catechumens. This being done, the bishop joins the priest's hands together, and the bishop's vicar wraps them round with a piece of clean linnen. After this, the bishop empowers the priest to consecrate, by making him lay his hand on the chalice, in which is some wine, and on the paten, whereon a wafer is laid.

PISCARIA,
Praxis Cerem.

ALEI'S Ri-
tual.

The ceremonies of the *Greek Church*, in the ordination of *Priests*, are much the same with those of the *Romish*.

The form and manner of ordaining *Priests*, in our own Church, may be seen in our Liturgy, or Book of Common Prayer.

PRESBYTERIANS. The name, which the English Calvinists have assumed, because they maintain, that the government of the Church, appointed in the New Testament, is by *Presbyteries*, that is, ministers and ruling Elders, associated for Government and discipline.

The Presbyterians affirm, that there is no Order, in the Church, as established by Christ and his Apostles, superior to that of *Presbyters*; that all ministers, being ambassadors of Christ, are equal by their commission; and that *Elder* (or *Presbyter*) and *Bishop* are the same in name and office: for which they alledge *Tit. i. 5* and *7. Acts xx. 28. &c.* See the articles **PRESBYTER** and **BISHOP**.

They agree with the Church of England in point of doctrine, the only difference between them, and the national Church, relating to discipline or Church-government. The lowest of their Assemblies, or Presbyteries, consists of the minister of a Parish or Congregation, with his Elders, who govern that single Parish or Congregation; having power to cite before them any member of the congregation, to examine, instruct, rebuke, admonish, and suspend them from the Eucharist. This power they ground upon *1 Thess. v. 12, 13. Hebr. xiii. 17.* They have also a Deacon, whose office it is to take care of the poor; according to *Acts vi. 2, 3.*

The next Assembly, or Presbytery, is composed of a greater number of ministers and elders, associated for governing the Churches within certain bounds. This authority they found upon *Acts xi. 30. Acts xv. 4. 6. &c.*

Their highest Assembly is a Synod, which may be provincial, national, or œcumenical; and they allow of appeals from inferior to superior assemblies; according to *Acts xv. 2. 6. 22. 23.*

The Ordination of their ministers is by prayer, fasting, and imposition of the hands of the Presbytery; according to *1 Tim. iv. 14.*

Presbyterianism is now the reigning discipline in the Church of Scotland; as it was, during the *Inter-regnum*, in England. Our poet Butler has given a very humorous and satirical character of the Presbyterians of those times, in his description of Hudibras's religion.

Hudibras,
Canto I.

*For his religion, it was fit
To match his learning and his wit :
'Twas Presbyterian true blue.
For he was of that stubborn crew
Of errant Saints, whom all men grant
To be the true Church militant :
Such as do build their faith upon
The holy text of pike and gun ;
Decide all controversy by
Infallible artillery ;
And prove their doctrine orthodox
By apostolic blows and knocks ;
Call fire, and sword, and desolation,
A godly thorough Reformation ;
Which always must be carried on,
And still be doing, never done :
As if religion were intended
For nothing else but to be mended.
A sect, whose chief devotion lies
In odd perverse antipathies ;
In falling out with that and this,
And finding something still amiss :
More peevish, cross, and splenetic,
Than dog distract, or monkey sick :
That with more care keep holyday
The wrong, than others the right way :
Compound for sins they are inclined to,
By damning those they have a mind to :
Still so perverse and opposite,
As if they worship'd God for spite.*

Rather

*Rather than fail, they will deny
That which they love most tenderly ;
Quarrel with minc'd pies, and disparage
Their best and dearest friend plum-porridge ;
Fat pig and goose itself oppose,
And blaspheme custard thro' the nose.*

PRESENTATION. In the English Canon Law, is the act of a Patron, nominating and offering a Cleric to the Bishop to be instituted to a benefice in his (the Patron's) gift. The Presentation must be tendered to the Bishop within an hundred and eighty-two days after the living is vacant ; otherwise it lapses to the bishop : and if the bishop do not collate in half a year more, it lapses to the archbishop, and from him in a like time to the king, who may stay as long as he pleases, before he fills up the benefice ; for (according to the English law) *nullum tempus occurrit regi.*

By some customs, a Lay-patron has only four months to make the Presentation in ; and, if he have presented a person incapable, he may vary it, and make a new Presentation within the four months.

PRESENTATION OF THE VIRGIN. A festival of the Romish Church, observed on the twenty-first of November, in memory of the Virgin Mary's being presented by her parents in the Temple, to be there educated.

Some refer the institution of this festival to Pope Gregory XI, in 1372 : but it must have been earlier, because Emanuel Comnenius, who began to reign in 1143, mentions it in his Constitution.

It was a custom, some think, among the Jews, to educate young women in the Temple of Jerusalem, or at least in some buildings contiguous thereto, till the time of their marriage.

The *Presentation of our Lady* is likewise the title of three Orders of Nuns in the Romish Church.

The first, projected in 1618, by a maid named Joan of Cambray. The habit of these Nuns, according to a command of the blessed Virgin given her in a vision, was to be a grey gown of natural wool. But this project was never accomplished.

The second was established in France, about the year 1626, by Nicholas Sanguin, bishop of Senlis, and approved by Pope Urban VIII. This Order never made any great progress.

The third was established in 1664 ; when Frederic Borromeo, being apostolical visitor in the Valteline, was desired by some devout maids, to grant them permission to live in community in a retired place. This request was complied with, and they were erected into a congregation, under the title of *The Congregation of Our Lady*. They live under the rule of St Augustin.

PRESTER JOHN. See DALAI-LAMA.

PREVENTION. In the Canon or Ecclesiastical Law, is the right a superior person or officer has, to lay hold of, or transact an affair, before an inferior person, to whom it more immediately belongs. It is peculiarly used to signify the Pope's setting aside the right of ordinary collators, and presenting to their benefices himself.

The Romish Canonists maintain, that the Pope, who is the source of all Ecclesiastical jurisdiction, has not transmitted the right of presentation *privatively* to the ordinary Collators ; but that, whenever he pleases, he may, as head of the Church, *prevent* them, by resuming a right, *pro tempore*, which was originally in himself.

It is to be observed, that the Pope does not claim this right in prejudice of Lay-patrons, but only of Ecclesiastical. The exercise of it is extremely odious in most countries, and does not obtain without many modifications and restrictions. In *France*, it is considered as a violation of the liberties of the Gallican Church, and the Civil Power in that country always declares in favour of the ordinary Collators.

The Cardinals have a particular indulgence, not to be *prevented* by the Pope within six months.

The great abuse of this power in England is frequently complained of in our ancient statutes, and a remedy was provided against it by the statute of *Præmunire*.

PRIAPUS. Among the Romans, was the God and Guardian of Orchards. His statue was usually set up, to fright away thieves, and to scare the birds. Thus Tibullus:

Eleg. 1. l. 1.
v. 17.

Pomosisque ruber custos ponatur in hortis,
Terreat ut fæva falce Priapus aves.

*Ruddy Priapus is my orchard's guard;
He whirls his sickle, and the birds are scar'd.*

DART.

We may guess what kind of figure this deity made, by the description Horace has left of him. The poet introduces *Priapus* giving this humorous account of himself:

Sat. 8. l. 1.
v. 1.

Olim truncus eram ficulnus, inutile lignum,
Cum faber, incertus scamnum faceretne Priapum,
Maluit esse deum: deus inde ego, furum aviumque
Maxima formido: nam fures dextra coërcet,
Obscænoque ruber porrectus ab inguine palus:
Ast importunas volucres in vertice arundo
Terret fixa, vetatque novis confidere in hortis.

*I was at first a piece of fig-tree wood,
And long an honest Joyner pond'ring stood,
Whether he shou'd employ his shaping tool,
To make of me a god, or a joint-stool;
Each knob he weigh'd, on every inch did plod,
And rather chose to turn me to a god.
As a Priapus, hence I grew adored,
The fear of every thief, and every bird.
The rascals from their pilf'ring tricks desist,
And dread each wooden finger of my fist.
The reeds stuck in my cap the peckers fright;
From our new orchards far they take their flight,
And dare not touch a pippin in my sight.*

} MR STAFFORD.

The inhabitants of *Lampsacus* used to sacrifice an ass to Priapus:

OVID. Fast.
l. 6. v. 345.

Lampsacus hoc animal solita est mactare Priapo.

The reason of which Ovid gives in the following story: Cybele had invited the gods to an entertainment. After they had drank plentifully, most part of the night, they rambled about mount Ida, and some of them laid themselves down to sleep, among whom was the goddess Vesta. Priapus, finding her alone and asleep, had a mind to ravish her: but, at that instant, Silenus's ass brayed, and awaked the goddess; by which means Priapus was disappointed in his lustful design. Hence the ass was thought a proper sacrifice to this ridiculous and obscene deity.

Milk and cakes were likewise offered to *Priapus* by the country-people. Thus Virgil:

Ecl. 7. v. 33.

Sinum lactis, & hæc tibi liba, Priape, quotannis
Expectare sat est, custos es pauperis horti.
Nunc te marmoreum pro tempore fecimus; at tu,
Si fœtura gregem suppleverit, aureus esto.

*This bowl of milk, these cakes (our country-fare)
For thee, Priapus, yearly we prepare,
Because a little garden is thy care.
But, if the falling lambs encrease my fold,
Thy marble statue shall be turn'd to gold.*

} DRYDEN.
PRIESTS.

PRIESTS. A general name for the *ministers of religion*, in all ages, and countries.

Among the antient Greeks, the dignity of the priesthood was esteemed so great, that, in most of their cities, and especially at Athens, it was joined with that of the Civil Magistrate. Thus Anius, in Virgil, was king of Delos, and priest of Apollo : PLATO, in Politics.

Rex Anius, Rex idem hominum, Phœbique sacerdos,
Vittis & sacra redimitus tempora lauro.

Æn. l. 3. v.
80.

*Anius the priest and king, with laurel crown'd,
His hoary locks with purple fillets bound.*

DRYDEN.

In Egypt, the kings were all priests; and if any one, who was not of the royal family, usurped the kingdom, he was obliged to be consecrated to the priesthood, before he could mount the throne. At Sparta, the kings, immediately after their promotion, took upon them the two priesthoods of the *Heavenly* and the *Lacedæmonian* Jupiter; and all the sacrifices for the safety of the common-wealth were offered by them only. ALEX. at Alex. l. 3. c. 7.

But, besides these *Royal Priests*, there were others, taken from the body of the people, and consecrated to the service of religion. These all were accounted the ministers of the gods, and by them commissioned to dispense their favours to mankind. Hence, though at other times it was not unlawful for other men to offer sacrifices, yet, when any public calamity was to be averted, or any great and uncommon blessing to be obtained, it was necessary to have recourse to the priests. Thus the pestilence could not be removed from the Grecian army, till they carried an Hecatomb to Chryses, the priest of Apollo.

Τένε' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλῳ, ἥδ' ἔτι δώσα·
Οὐδ' ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφίξει,
Πρὶν γ' ἀπὸ πατρὸς φίλῳ δόμεναι ἑλικάπιδά κέρην,
Ἀπειάτην, ἀνάποιον, ἄγειν δ' ἱερὴν Ἐκατόμβην
Ἔς Χρύσην· τότ' ἐκέν μιν ἱλασάμενοι πεπείθοιμεν.

HOM. Il. l. 1.
v. 96.

----- Our Chief provok'd the raging pest,
Apollo's vengeance for his injur'd priest.
Nor will the god's awaken'd fury cease,
But plagues shall spread, and funeral fires increase;
Till the great king, without a ransom paid,
To her own Chrysa send the black-ey'd maid.
Perhaps, with added sacrifice and prayer,
The priest may pardon, and the god may spare.

MR POPE.

The Priests were differently appointed to their office. Some obtained the priesthood by inheritance; others by lot; others by the designation of princes; and others by popular elections. This last method was very antient, as appears from Homer, who tells us, that *Theano* was appointed priestess of Minerva by the Trojans:

Τῷ δ' Τεῶν ἐθήσαν Ἀθωαῖος ἱέρειαν·

Il. l. 6. v.
302.

Whoever was admitted to this office, it was necessary he should be sound and perfect in all his members, it being thought a dishonour to the gods to be served by any one that was maimed, or any other way imperfect. And therefore, at Athens, before their consecration, they were examined, whether they were ἀπελκῆς, *perfect*, having neither defect, nor any thing superfluous. They were likewise obliged to be upright in mind, as well as perfect in body; to live chastly and temperately, abstaining from those pleasures, which were allowed to other men. Some were such rigid observers of chastity, that they dismembered themselves. The *Hierophantes*, at Athens, after their admission, weakened their natural vigour by drinking the

HESYCHIUS.

the juice of hemlock. But, though most of them were obliged to strict chastity and temperance, yet there are instances of married priests among the Greeks. Such was Chryses, the priest of Apollo, whose daughter, Chryseis, Agamemnon ravished.

ÆSCHIN. in
Ctesiphont.

At Athens, all the Priests and Priestesses were obliged to give an account before certain officers, how they had discharged their several functions.

It is not easy to give an exact account of the different Orders of Priests among the Greeks: for not only every god had several sorts of priests consecrated to them, but even the priests of the same god were different, according to the diversity of places and circumstances. However, first, in every place they seem to have had an ἀρχιερεύς, or High-priest, whose office it was to superintend the rest, and execute the more sacred rites and mysteries of religion. At Athens, almost every god had a Chief-priest; as the *Dadouchus* over the priests of Hercules; the *Stephanophorus* over those of Pallas, &c.

ATHEN. in
ἐπικληρίω.

Another Holy Order was that of the *Parasiti* (παροισίται) whose office it was to gather of the husbandmen the corn allotted for public sacrifices. In every village of the Athenians, they maintained these priests at the public charge: but afterwards, to ease the common-wealth of this burthen, the wealthier sort were obliged to entertain them at their own tables; whence the word *Parasite*, in later ages, has been put for a flatterer, who, for the sake of a dinner, conforms to every one's humour.

The Κήρυκες, or public Cryers, assisted at the sacrifices. Homer represents them conducting the victim along the streets.

Odyss. v.

Κήρυκες δ' ἀνὰ ἄγυ θεῶν ἱερὴν ἑκατόμβην
ἦγον.

*Along the streets the public Cryers led,
In solemn pomp, the sacred Hecatomb.*

The same poet calls them Διὸς ἄγγελοι, *messengers of the gods*, because they likewise gave public notice when the festivals were to be celebrated, and commanded silence at the beginning of the holy rites.

The Νεωκόροι, *Neocori*, were employed in cleaning, and adorning the temples. See NEOCORI.

These were the most general Orders of Priests among the Greeks. Others there were, appropriated to certain gods, and sometimes to certain feasts; others who attended the Oracles, &c. *The most remarkable of these are mentioned under distinct Articles.*

What has been said concerning the Grecian Priests is applicable likewise to those of the Romans. *For the several Orders of Priests among that people, See the articles AUGURS, FLAMINES, PONTIFICES, &c.*

Exod. xxiv.
5 and 6.

Num. xvi. 40.

2 Chron. xxvi.
19.

2 Sam. vi. 18.

1 Kings viii.
55.

Num. iii. 11.

Among the Hebrews, the Priesthood was not annexed to a certain family, till after the promulgation of the Law of Moses. Before that time, the first-born of every family, the fathers, the princes, and the kings, were Priests. Cain and Abel, Noah, Abraham, and Job, Abimelech and Laban, Isaac and Jacob, themselves offered their own sacrifices. In the solemnity of the Horeb-Covenant, young men were chosen from among the children of Israel, to perform the office of Priests. But, after the giving of the Law, the priesthood was annexed to the family of Aaron, of the tribe of Levi. The punishment of Uzziah, king of Judah, is well known, who, having presumed to offer incense to the Lord, was suddenly smitten with a leprosy, and deprived of his government. However we find the Judges, and Kings, of the Hebrews, on several occasions, offering sacrifices to the Lord, especially before a constant place of worship was fixed at Jerusalem: to account for which, some suppose they offered these sacrifices by the hands of the priests; but others imagine that, in quality of rulers and heads of the people, they had the privilege of performing some sacerdotal functions on extraordinary occasions. Thus David and Solomon pronounced solemn benedictions to the people.

God having reserved to himself the first-born of all Israel, because he had preserved them from the hand of the destroying angel in Egypt, by way of exchange or compensation, accepted of the tribe of Levi for the service of the Tabernacle.

Of the three sons of Levi, Gershon, Kohath, and Merari, the Lord chose the family of Kohath, and out of this the house of Aaron, to exercise the functions of the priesthood. All the rest of the family of Kohath, even the children of Moses, and their descendants, remained of the order of meer *Levites*. See **LEVITES**.

The *High-priest* was at the head of all religious affairs, and was the ordinary judge of all matters concerning the justice and judgments of the Jewish nation. He alone had the privilege of entering into the sanctuary once a year, on the great day of Expiation. See **EXPIATION (THE GREAT DAY OF)**. Deut. xvii. 8, &c.

It was required, as necessary qualifications for the high-priesthood, that he should be born of one of his own tribe, whom his father had married a virgin; and that he should be exempt from all corporal defects and infirmities. When he was invested with that high dignity, and clad in pontifical ornaments, he was considered as the Oracle of Truth, and gave answers to the questions proposed to him. See **URIM and THUMMIM**. Lev. xvi. 2, &c.

The High-Priest was forbidden to mourn for any of his relations, even for his father or mother; or to enter into any place where a dead body lay, that he might not contract any uncleanness. He might not marry a widow, nor a woman that had been divorced, nor a harlot, but a virgin only, of his own race. He was to observe a strict continency during the whole time of his service. Lev. xxi. 10, &c.

The Habit of the High-Priest was much more magnificent than that of the other Priests. He wore a long robe of an azure colour, at the bottom of which was a border adorned with little golden bells and pomegranates, made of wool of different colours, and ranged alternately at equal distances. This robe was girded about with the *Ephod*. Upon his breast he wore a *Pectoral* or *Breast-plate*, and upon his head a *Tiara* or Bonnet, from whence hung down a plate of gold, on which was engraven these words, *Holiness to the Lord*. See **BREAST-PLATE, EPHOD, and TIARA**.

The ordinary or inferior Priests served immediately at the altar, offered the sacrifices, killed and fleeced them, and poured their blood at the foot of the altar. They kept up a perpetual fire upon the altar of burnt sacrifices, and in the lamps of the golden candlestick that was in the sanctuary. They kneaded the loaves of shewbread, baked them, offered them upon the golden altar in the sanctuary, and changed them every sabbath-day. Every day (night and morning) a priest, appointed by lot at the beginning of the week, brought into the sanctuary a smoking censer, and set it upon the altar of perfumes. 2Chron. xxix. 34. — xxxv. 11.

The common habit of the Priests was, a kind of surplice, or linnen tunic without seam, with a sash of several colours, hollow like the skin of a serpent. It went twice round the body, was tied before, and the ends hung down to the feet. When they were in the act of sacrificing, they threw this girdle over the left shoulder, that they might perform their office with the greater freedom. The Rabbins make this sash to be two and thirty cubits long. They wore a cap, or bonnet, of fine linnen, folded several times round the head. JOSEPH. ANT. 1. 3. c. 8.

The age, at which they entered on the sacred ministry, was fixed by Moses to twenty-five or thirty years, and they were to end it at fifty. But, in David's time, the rule was changed; and they were permitted to attend the service of the Temple at twenty years of age, and to dedicate themselves to the priesthood during life. Num. viii. 24. 1Chron. xxiii. 24.

The Lord had given no lands of inheritance to the tribe of Levi, in the distribution of the Land of Promise: but they were to be supported by Tythes, First-fruits, and Offerings. In the Peace-Offerings, the Priests had the Shoulder and the Breast. In the Sin-Offerings, they burnt upon the altar the fat that covers the bowels, the liver, and kidney: the rest belonged to the Priest. The skin, or fleece, of every sacrifice was the Priest's; and this article alone was no inconsiderable allowance. When an Israelite killed any animal for his own use, he was to give the Priest the shoulder, the stomach, and the jaws. He had also a share in the wool, when the sheep were shorn. All the first-born, both of man and beast, belonged to the Lord, that is, to the Priests. The men were redeemed for five shekels. The first-fruits of trees likewise belonged to the Priests, as also of the land, and of animals. God also provided houses for the Priests, by appointing them forty-eight cities for their habitation. See **FIRST-FRUIT, SACRIFICE, and TYTHES**. Lev. vii. 33, 34. Ibid. 6, 7. Deut. xviii. 3, 4. Num. xviii. 15, 16, 17. Lev. xix. 23, 24. Psal. de premissis sacerdotum. Num. xxxv. 1, &c.

Next

Hof. iv. 6.
Mal. ii. 7.
Levit. xiii. 14.
Num. v. 14.
15.
Num. vi. 23.
Etc.
Num. x. 8, 9.
Deut. xx. 3, 4.
Exod. xl. 12.

Next to the service of the Temple, the Priests were employed in instructing the people, deciding controversies, and distinguishing the several sorts of leprosy, the causes of divorce, vows, and all causes relating to the Law. They publicly blessed the people in the name of the Lord. In the time of war, their business was to carry the Ark of the Covenant, to consult the Lord, to sound the holy trumpets, and encourage the people.

The consecration of Aaron and his sons to the priesthood was performed by Moses, in the wilderness, with great solemnity. Whether the same ceremonies were repeated at the consecration of every new High-Priest, is uncertain; and as to the inferior Priests, it does not appear that any particular ceremony was used for their consecration; but they seem to have been admitted to the priesthood only by performing the functions of the Order.

Among Christians, the term *Priest* is a general name given to the three Orders of the Ecclesiastical Hierarchy; viz. the *Bishops*, *Presbyters*, and *Deacons*. See the articles *BISHOPS*, *PRESBYTERS*, and *DEACONS*.

The Priests of the Mohammedans, of the Indians, and other Pagan nations are described under distinct articles. See *BONZES*, *IMAMS*, &c.

I shall make no apology for subjoining to this article Mr Dryden's excellent description of a good *Parish-Priest*.

*A Parish-Priest was of the pilgrim-train :
An awful, rev'rend, and religious man.
His eyes diffus'd a venerable grace,
And charity it self was in his face.
Rich was his soul, tho' his attire was poor,
As God had cloath'd his own ambassador :
For such, on earth, his blest Redeemer bore.
Refin'd himself to soul, to curb the sense,
And made almost a sin of abstinence.
Yet had his aspect nothing of severe,
But such a face as promis'd him sincere.
Nothing reserv'd or sullen was to see ;
But sweet regards, and pleasing sanctity :
Mild was his accent, and his action free.
With eloquence innate his soul was arm'd ;
Tho' harsh the precept, yet the preacher charm'd.
He bore his great commission in his look :
But sweetly temper'd awe, and soften'd all he spoke.
He taught the gospel rather than the law ;
And forc'd himself to drive ; but lov'd to draw.
For fear but freezes minds ; but love, like heat,
Exhales the soul sublime to seek her native seat.
The tithes, his parish freely paid, he took :
But never su'd, or curs'd with bell and book.
With patience bearing wrong, but off'ring none,
Since ev'ry man is free to lose his own.
Yet of his little he had some to spare,
To feed the famish'd, and to clothe the bare.
For mortify'd he was to that degree,
A poorer than himself he could not see :
True priests, he said, and preachers of the word
Were only stewards of their sov'reign Lord :
Nothing was theirs ; but all the public store,
Intrusted riches to relieve the poor,
Who, should they steal for want of his relief,
He judg'd himself accomplice with the thief.
And still he was at hand, without request,
To serve the sick, to succour the distress'd.
He duly watch'd his flock by night and day ;
And from the prowling wolf redeem'd the prey,
But hungry sent the wily fox away.*

*The proud he tam'd, the penitent he chear'd,
 Nor to reprove the rich offender fear'd :
 His preaching much, but more his practice wrought,
 (A living sermon of the truth he taught.)
 For this, by rules severe, his life he squar'd,
 That all might see the doctrine which they heard :
 For priests, he said, are patterns for the rest,
 The gold of heav'n, who bear the God impress'd :
 But when the precious coin is kept unclean,
 The sov'reign's image is no longer seen.
 If they be foul, on whom the people trust,
 Well may the baser brass contract a rust.
 With what he begg'd, his brethren he reliev'd,
 And gave the charities himself receiv'd :
 Gave, while he taught, and edify'd the more,
 Because he shew'd by proof 'twas easy to be poor.*

PRIMATES or METROPOLITANS. In the Christian Hierarchy, or Scheme of Church-Government, are such Bishops of a Province, as preside over the rest.

Some derive the original of Primates or Metropolitans from Apostolical Constitution. But it may be doubted, whether the Apostles made any such general settlement in every province ; and the records of the original of most Churches being lost, it can never be proved that they did. It is most probable, this order of bishops commenced not long after the apostolic age, when sects and schisms began to break in apace, and controversies multiplying between particular bishops, it was found necessary to pitch upon one in every province, to whom the decision of cases might be referred, and by whom all common and publick affairs might be directed. Or, it might take its rise from that common respect and deference, which was usually paid by the rest of the bishops to the bishop of the *Metropolis*, or Capital City, of each Province : which advancing into a custom was afterwards settled by a Canon of the Council of Nice.

BINGHAM,
 Orig. Ecclesi.
 B. 2. c. 16.

Conc. Nic.
 c. 6.

As to the Offices and Privileges of Primates or Metropolitans, they were as follows. First, they were to regulate the elections of all their Provincial bishops, and either ordain, or authorize the ordination of them : and no election or ordination of bishops was valid without their approbation. Nor was this power at all infringed by setting up the Patriarchs above them. For, though the Metropolitans were to be ordained by the Patriarchs, yet still the right of ordaining their own suffragans was preserved to them. It is to be observed, that this power was not arbitrary : for the Primates had no negative voice in the matter, but were to be determined and concluded by the major part of a Provincial Synod.

Conc. Chalced.
 Act. 16.

Their next office was, to preside over the Provincial bishops, and, if any controversies arose among them, to interpose their authority to end and decide them : also to hear the accusations of others, who complained of injury done to them by their own bishops, from whom there was always liberty of appeal to the Metropolitan. But still there lay an appeal from the Metropolitan to a Provincial Synod, of which he was only the President or Moderator.

A third office of the Metropolitans or Primates was, to call Provincial Synods, and preside in them. To this end, their circular Letters, called *Synodica* and *Tractoria*, were a legal Summons, which no bishop of the Province might disobey under pain of suspension, or other canonical censure, at the discretion of the Metropolitan and Council.

Fourthly, it belonged to the Primates to publish and disperse such Imperial Laws and Canons, as were made either by the emperors or the councils, for the common good of the Church. This gave them a right to visit, and enquire into neglects, abuses, and disorders, committed by any bishop throughout the whole province.

Fifthly, Bishops, when they travelled into foreign countries on extraordinary occasions, used to consult the Primate, and take his *Formatæ*, or Letters of commendation. This was particularly required of the African bishops by the third Council of Carthage.

A sixth branch of the metropolitical office was, to take care of all vacant sees within their province, by administering the affairs of the Church, securing the revenues of the bishopric, and procuring a speedy election of a new bishop.

Seventhly, it belonged to the Metropolitans, yearly to review the calculation of the time of Easter, and give notice to their suffragans of it. The care of composing the Cycle was, indeed, by the Nicene fathers particularly committed to the bishop of Alexandria. But due care not being always taken in this matter, the Metropolitan in every province was concerned to settle the time, and acquaint the whole province with it.

The Primate of Alexandria was the greatest Metropolitan in the world, both for the absoluteness of his power, and the extent of his jurisdiction. For he was not Metropolitan of a single province, but of all the provinces of Egypt, Libya, and Pentapolis, in which there were at least six large provinces, out of which above an hundred bishops were called to a Provincial Synod.

Besides an actual Primacy of power, there was likewise a Primacy of honour: that is, some bishops had the name and title of *Primates*, but not the jurisdiction. Of these there were three sorts. First, The senior bishops in each province, next to the Metropolitan. These Primates had no power above others, except when the Metropolitans were some way disabled, or disqualified for discharging their office, by irregularity or suspension. In this case, their power devolved on the senior bishop of the province.

The second sort of Honorary Primates were the Titular Metropolitans, or bishops of such cities, as had the name and title of *Metropolis* bestowed on them by some emperor, without the privileges, which were still continued to the ancient Metropolis of the province. Of this sort were the cities of Chalcedon and Nice.

Thirdly, some bishops were honoured with the title of Primates, in regard to the eminency of their see, being some mother church, or particularly honoured by ancient prescription. This was the case of the bishop of Jerusalem, in consideration of its being the mother-church of the Christian world.

The division of England into two provinces, Canterbury and York, in 1152, gave occasion to the introducing Primacies among us. Canterbury, which before was the Metropolis, gives to its bishop the title of *Primate of ALL England*; York, only that of *Primate of England*. Accordingly, the former has some jurisdiction over *all* England, which the latter has only in his own Province.

PRIME. See SERVICE (DIVINE).

PRIOR. The head, or superior, of a Convent of Monks: or, the second person after the Abbot.

Priors are either *Claustal* or *Conventual*. *Conventual Priors* are the same as Abbots; all the difference between them being only in name. A *Claustal Prior* is he, who governs the Religious of an Abbey, or Priory, *in commendam*. His jurisdiction is wholly from the Abbot, and ends with the Abbot's death, unless he has been elected by the whole Convent.

Conventual Priors are of two kinds; *viz.* *Regular*, or those, who reside in the Community; and *Commendatory*, or those, who enjoy the revenue, without exercising the jurisdiction. Conventual Priors are obliged to take up the priesthood, within two years from the date of their promotion; in default whereof their offices are declared void. Priors must be twenty-five years old, ere they can govern the Convent; and twenty, if it be governed by another.

A *Grand-Prior* is the Head of a large Abbey, in which several superiors are required; as in the Abbeys of *Clugni* and *Iccamp*. In the Abbey of St Denys there were antiently five Priors; the first whereof was called the *Grand Prior*. In most Monasteries there is a *Sub-Prior*.

AGG. HER.
70.

BARON. AN.
181.

PRISCILLIANISTS. Christian Heretics, so called from their leader *Priscillian*, a Spaniard by birth, and bishop of Avila.

This man had learned the art of magic under one Mark, a native of Memphis in Egypt, who had travelled into Spain, where he wrought many pretended miracles. Priscillian did not fall short of his master, either in the science of magic, or in hypocrisy. He lived so seemingly pious and austere a life, that he drew over to his party a great number of people, and among them some bishops. His sect became

became formidable, and he was ordained bishop of Avila by two bishops of his own party.

Priscillian maintained the principal errors of the Manichæans: but his peculiar tenet was, that it is lawful to make false oaths, to support one's cause and interests. St Ambrose wrote against Priscillian, and he was condemned by the Council of Bourdeaux, about the year 384. The emperor Maximus ordered Priscillian and his adherents to be beheaded.

The Heresy of the *Priscillianists*, according to St Augustin, was a monstrous composition of all the errors and impieties, which were dispersed in other heresies, with a mixture of the follies of Paganism, and the diabolical practices of Art Magic, and Astrology. And therefore to recount their tenets would be endless. Nor were their manners better than their doctrines: for under the outward appearance of sanctity they concealed the practice of all manner of vices.

PROCESSION. An Ecclesiastical ceremony, or public appearance, at which the Clergy and People go to some church, singing litanies and other prayers, as they move along. This piece of religious pageantry is in great request in Popish countries.

Processions are of Pagan Original, and very solemn ones used to be made in honour of their false Divinities. Apuleius has left us a description of an heathen procession, in honour of Diana; which is as follows:

' First appeared some in the equipage of war, and others like hunters, armed with knives and spears: then came men disguised like women; their hair flowing in curls; their body, feet, and legs magnificently dressed, and adorned with all the attire of ladies. One appeared dressed like a magistrate, another like a philosopher. A tame she-bear was carried on a litter in honour of the goddess, that being the symbol of hunting, over which Diana presided — These were the preliminaries to the Procession: after which marched the women devotees clothed in white, and crowned with flowers, wherewith they strewed the way, through which the image of the goddess was to pass — This sacred company, which trampled upon the flowers, perfumed the streets with a precious balm, which they poured out by drops during the march. A great number of devotees of both sexes followed the holy matrons with lighted torches in their hands. There was music too, and the singing boys mingled their voices in an agreeable manner with the symphony of instruments, singing the praises of their gods — The priests, who followed them, bore several things consecrated to the use of religion; after which appeared their gods — Nor did they omit carrying in this procession certain mysteries, shut up in a casket, which a minister of the gods bore with that gravity so necessary to imprint a blind faith on the devotees.' Metam. l. 11.

The Romans, when the Empire was distressed, or after some victory, used constantly to order Processions, for several days together, to be made to the temples, to beg the assistance of the gods, or to return them thanks.

The first Processions, mentioned in Ecclesiastical History, are those set on foot at Constantinople by St Chrysostom. The Arians of that city, being forced to hold their meetings without the town, went thither night and morning, singing Anthems. Chrysostom, to prevent their perverting the Catholics, set up Counter-Processions, in which the Clergy and People marched by night, singing prayers and hymns, and carrying crosses and flambeaus. From this period the custom of Processions was introduced among the Greeks, and afterwards among the Latins. But they have subsisted longer, and been more frequently used, in the western, than in the eastern Church. SOCRAT. Hist. Eccles. l. 6. c. 8.

The general Order of Processions, in the Romish Church, is as follows. First goes the banner and image of the Saint, in honour of whom the Procession is intended, carried by a priest in his surplice. The children follow two and two, preceded by their schoolmaster. Then comes an Exorcist with holy water and the sprinkler, or a thuriferary bearing incense smoking; and next the Cross-bearer between two taper-bearers. Then follow the clergy two and two. The celebrant goes last. The magistrates, gentry, and people, close the train. The march is always directed toward some particular church: but they often halt by the way, to visit others; an extraordinary piece of devotion, and always attended with indulgences, which his Holiness grants for the encouragement of the faithful. These Processions are made upon several accounts; such as, for obtaining rain, or fine weather; ALFRED. Ritual.

weather; for averting calamities, as, war, famine, plague, &c. Here follows a brief description of the most remarkable processions of the Roman-Catholics.

AYMON, Tableau de la cour de Rome.

1. The *Procession* of the *bleſſed Sacrament*, when the Pope himſelf aſſiſts at it, is attended with very great pomp. The ſeveral fraternities of Seculars, the different Orders of Monks, and the canons of the collegiate churches, march firſt. Then follow the officers of the Chancery, in number about twelve hundred, carrying torches in their hands. Next walk the officers of the Pope's houſehold. Theſe are followed by the twelve Penitentiaries of St Peter's, preceded by two Clerks with gilt ſtaves. The biſhops, archbiſhops, and patriarchs, appear next. Theſe are followed by the Cardinals, walking two and two; each having their proper officers and attendants, one of whom holds over his maſter's head a hat of peacock's feathers, to ſhade him from the Sun. Next come the princes, the Pope's nephews, and the embaſſadors of crowned heads. After theſe the Pope himſelf advances, carried in a chair, in which he ſeems to be upon his knees, though he is really ſeated. Before him ſtands a wooden ſtool gilt, with a cuſhion of crimſon velvet, on which is laid the pyx wherein the Hoſte is contained, which his Holineſs bears with his own hands. His canopy is ſupported by the principal nobility; and he is guarded by Swiſs armed from head to foot. Sometimes his Holineſs walks on foot in this Proceſſion, carrying the Hoſte. The cavalcade is cloſed by the apoſtolic Prothonotaries, Auditors, Clerks, &c.

This Proceſſion generally laſts about four hours, though it has not above a mile to go. His Holineſs being come to St Peter's, lays down the pyx on the high altar, and divine ſervice is performed, in which they beſeech God, *that he would make all the congregation preſent taſte efficaciously the fruits of our Saviour's reſurrection, of whoſe paſſion this ſacrament is a commemoration.*

The uſual Proceſſions of the Hoſte are nothing near ſo ſplendid. During it's march, the bells of the churches, by which it paſſes, are rung. The ſtreets are ſwept, and ſtrewed with flowers and greens, and the outside of the churches and houſes are adorned in the ſame manner. A Clerk dreſſed in purple carries the banner of the bleſſed Sacrament; after whom the ſinging-boys advance: then the members of the brotherhood two and two; and after them the croſs-bearer between two taper-bearers. The Clergy advance next, carrying tapers. Two incenſe-bearers walk immediately before the Hoſte, and perfume it all the way. The officiating prieſt carries it under a canopy, ſupported by the chief men of the place. The Laity follow after the canopy, bare-headed and carrying lighted tapers; and the women cloſe the Proceſſion. In ſome parts of Italy triumphal arches are raiſed, through which the Proceſſion paſſes.

Me D'Au-
noy's Travels
into Spain.

The Proceſſions of the holy Sacrament, in Spain, are generally very magnificent. They are compoſed of all the pariſhes, and religious Orders. The ſtreets, through which they paſs, are hung with the fineſt tapeſtry. A Cloth is ſpread quite croſs the ſtreet, to keep off the heat of the ſun; and altars are ſet up, for the Sacrament to reſt on, very large, and adorned with the utmoſt magnificence. The Hoſte is carried under a rich canopy, followed by the King and the whole court, the ſeveral Councils and Tribunals, the Clergy and People. During the march, the Ladies from the balconies throw flowers and perfumes on the Proceſſion. Buffoons make a part of this devotion, dancing by the ſide of the Hoſte, and playing a thouſand gambols during the march.

2. At Courtray, there is a *proceſſion*, on Good-Fryday, of our Saviour to mount Calvary. The city gives twenty-five *livres* to a poor man, who repreſents Jeſus Chriſt. The Proceſſion firſt aſſembles in the Pariſh Church, where the mock ſaviour is brought into the ſacriſty, cloathed in a purple robe, his loyns girded with a thick rope, and his head crowned with thorns: after which he is made to walk bare foot, with a pack-ſaddle about his neck, and a long croſs of great weight laid on his ſhoulders. Six fryars on each ſide of him pull and drag him about the ſtreets, till a ſham Simon the Cyrenian comes to free him from his torments, by eaſing him of the croſs. But, before this, the poor wretch is half killed by the kicks and cuffs of the people, who repreſent the Jews.

3. Nor is the Proceſſion, at Bruſſels, in which the *crucifixion* of our Saviour is repreſented, leſs extraordinary. 'Tis performed in the church of the Auguſtins, at the foot of the altars. The perſons, who form the Proceſſion, aſſemble in St Gudila's, the cathedral church. The brotherhood of Mercy come thither, barefooted, and their faces masked. Some carry drums covered with black cloth. Then follow a great

a great number of prisoners, each dragging after him an iron cannon-ball chained to his foot. Next come the Augustin fryars dressed in Jewish habits, surrounding a man (who is always a criminal, pardoned for that purpose) bound and fettered, crowned with thorns, and dressed in a purple robe. The Prebends, Clergy, and people, march in procession, preceded by trumpets. In the church a large scaffold is erected, and a cross twenty feet high set upon it. The person, who represents our Saviour, ascends this scaffold, and is followed by those who represent the Jews, with hammers, nails, and ropes in their hands. The mock Jews strip the pretended Christ of his ornaments, lay him along the scaffold, throw dice for his garments, and strip him to his shirt. Lastly, he is fixed to the cross, by tying his hands and feet with leathern thongs, which are nailed to the cross: and the better to imitate our Saviour's sufferings, they put little bladders filled with blood under the thongs; which being pricked with the nails, the blood is seen to trickle from his hands and feet. During the whole farce, the spectators beat their breasts, and the monks sing anthems suitable to the occasion.

4. The inhabitants of Nivelles annually perform a solemn Procession in honour of St Gertrude. On the day of the dedication of St Michael, after singing Mass, the shrine of St Gertrude is placed upon a magnificent chariot drawn by six horses. Three companies of Burghers attend the triumphal car of the saint. At the head of the procession walk the Franciscans, Guillemites, and the Canons and Canonesses of St Gertrude. During the march, the saint's praises are sung. The magistrates, and most considerable persons of the city, attend the procession on horse-back.

On the day after Pentecost, the fraternity of St Gertrude perform another procession, in honour of their patroness. The march is opened by a horseman well mounted, who carries behind him a beautiful young maiden, representing St Gertrude. A nimble merry devil curvets and capers before the fictitious saint, and does his utmost to disconcert her gravity. After her come several young girls with the image of the virgin, followed by the cross-bow-men of St Catherine, and several other orders.

5. The *Procession* of the *Rosary*, as the Dominicans perform it at Venice, is very remarkable. After the Cross, advance a considerable number of little angels and saints. These are so many beautiful boys and girls. These pretended saints are attended by several little black devils, who make a thousand ridiculous grimaces. They are followed by a number of devout women, to represent the saints of the Old Testament. The music mixes with the procession, and the Eunuchs sing hymns and motets. A blessed Virgin, richly dressed, and carrying a very large rosary in her hand, follows these devotees, carried on a litter, and surrounded by the Dominicans, all armed with rosaries.

These few instances may serve to give the reader an idea of *Popish Processions*.

PROCLIANITES. Christian Heretics, followers of *Proclus* or *Proculus*, a Philosopher of Phrygia. Aug. Har. 60.

This Heresiarch appeared about the year 194. He put himself at the head of a band of *Montanists*, and came to Rome, to spread there the errors of Montanus; to which he added, that St Paul was not the author of the *Epistle to the Hebrews*. Gaius, a learned Divine, attacked Proclus, and confounded him in a public dispute he had with him, in the presence of Pope Zephyrinus. He was condemned by the same Pope, and obliged to quit Rome. Euseb. l. 6. c. 18, 20.

Proclus had gained so great a number of disciples, that, two hundred years after, they formed a most dangerous sect in Phrygia. To the errors of Montanus and Proclus, they added those of Seleucus and Hermias. But the doctrine they maintained with the greatest warmth was, that Jesus Christ assumed our nature, not in reality, but in appearance only; which was the error of the *Valentinians*. See MONTANISTS and VALENTINIANS.

PROCTORS OF THE CLERGY. In the English Ecclesiastical Constitution, are those, among the clergy, who are chosen, in each diocese, to sit and vote in the Convocation-house.

On every new Parliament, the king directs his writ to the archbishop of each province, for the summoning all bishops, deans, archdeacons, &c. to sit in Convocation. The archbishops, after first citing themselves, direct their letters to the bishops,

bishops, &c. of their respective province, ordering withal, that one Proctor be sent for every Cathedral or Collegiate Church, and two Proctors for the body of the inferior Clergy of each diocese. Then the bishops proceed accordingly; and the Cathedral and Collegiate Churches, and the body of the clergy, make choice of their Proctors, who are returned to the archbishop.

PRODIGIES. See OMENS.

HESYCHIUS.
SUIDAS.

PROEROSIA. [Gr.] Among the Greeks, were Sacrifices, offered, *πρὸ τῆς ἀρρώστιας*, i. e. before Seed-time, to the goddess Ceres.

The first institution of these sacrifices was by the command of one Authias, a prophet, who declared that this was the only method to appease the angry goddess, who had afflicted all the parts of Greece with a grievous famine.

Rel. Cerem.
T. 5.

PROGNOSTICS. So the *Cophti*, or Egyptian Christians, call two wells, or springs, belonging to two of their churches; by the virtue of whose waters they pretend to determine the height, to which the next flood of the Nile will rise. This prediction, they say, is the result of a supernatural virtue, which the Virgin Mary conferred on the waters of these wells, after she had washed our blessed Saviour's swaddling-cloaths in them.

The method they use is this: they let a rope of straw fall gradually down one of the wells, on the first night in the month of June, till it reaches the surface of the water. After that, they shut up the mouth of the well, and proceed to mass. As soon as that service is over, they draw the rope up again; and so many inches as it appears to be moistened, so many fathom they conclude the Nile will rise.

PRONE. See SERMON.

EL. SCHED.
de Diis Ger-
manis Syng.
3. c. 11.

PRONO. An idol of the antient Slavonians of Aldenburgh. It was a statue erected on a column, holding in one hand a plowshare (the test of innocence) and in the other a spear, together with a standard. It's head was crowned, it's ears prominent, and under one of its feet hung a little bell. The priest of this idol was called *Miche*. Gerold, bishop of Aldenburgh, demolished this idol, and cut down the grove, in which it was worshipped, with his own hand.

Cranzius fetches the etymology of the name from the Greek *πρόνοια*, which signifies the providence of God in the government of the world. Perhaps it might be the statue of *Brennus*, an antient king of Germany, which the stupid and ignorant people afterwards changed into *Pronus* or *Prono*.

PROPI TIATION. See EXPIATION and SACRIFICE.

PROPI TIATORY or MERCY-SEAT. See ARK OF THE COVENANT.

PROPHETS. In general, are those, who foretel future events; as the word, which is of Greek original, imports. In particular, they are those *inspired* persons, among the Jews, who were commissioned by God to declare his will and purposes to that people: under which character, they foretold the Captivity of the Jews, the coming of the Messiah, and other great events in the œconomy of divine providence.

We have, in the Old Testament, the writings of sixteen Prophets; that is, of *four* greater Prophets, and *twelve* lesser Prophets. The four greater Prophets are;

1. ISAIAH. 2. JEREMIAH. 3. EZEKIEL. 4. DANIEL.

BARUK is commonly reckoned with *Jeremiah*. The Jews do not place *Daniel* among the Prophets, because (they say) he lived the life of a courtier, rather than that of a Prophet.

The twelve lesser Prophets are ;

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|-----------|-------------|---------------|----------------|
| 1. HOSEA. | 4. OBADIAH. | 7. NAHUM. | 10. HAGGAI. |
| 2. JOEL. | 5. MICAH. | 8. HABBAKUK. | 11. ZECHARIAH. |
| 3. AMOS. | 6. JONAH. | 9. ZEPHANIAH. | 12. MALACHI. |

Under the several articles of these Prophets may be seen the particulars of their lives, prophecies, &c.

Besides the Prophets here mentioned, there are found, in scripture, the names of a great many more. Epiphanius reckons up no less than seventy three Prophets, and ten Prophetesses, in both the Old and New Testament. The Prophets are : Fragm. apud Cotelier. not. in Can. Apost.

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|---------------|-----------------------------|----------------|--|
| 1. Adam. | 22. Abiab. | 40. Hosea. | 60. Malachi. |
| 2. Enoch. | 23. Shameab. | 41. Joel. | 61. Zachariab, father of John Baptist. |
| 3. Noah. | 24. Oded. | 42. Amos. | 62. Simeon. |
| 4. Abraham. | 25. Eli. | 43. Obadiab. | 63. John the Baptist. |
| 5. Isaac. | 26. Joad. | 44. Jonab. | 64. Enoch. |
| 6. Jacob. | 27. Iddo. | 45. Isaiab. | 65. Methuselab. |
| 7. Moses. | 28. Azariab. | 46. Micab. | 66. Lameel. |
| 8. Aaron. | 29. Anani. | 47. Nahum. | 67. Balaam. |
| 9. Joshua. | 30. Jechu. | 48. Habbakuk. | 68. Saul. |
| 10. Eldad. | 31. Micaiah. | 49. Obed. | 69. Abimelech. |
| 11. Medad. | 32. Elijah. | 50. Abdadon. | 70. Amasa. |
| 12. Job. | 33. Uzziel. | 51. Jeremiab. | 71. Zadok. |
| 13. Samuel. | 34. Eliab. | 52. Baruk. | 72. The anonymous Prophet that came to Bethel. |
| 14. Nathan. | 35. Jesus, son of Hananiab. | 53. Zephaniab. | 73. Agabus. |
| 15. David. | 36. Elisha. | 54. Uriab. | |
| 16. Gad. | 37. Jonadab. | 55. Ezekiel. | |
| 17. Jeduthun. | 38. Hananiab. | 56. Daniel. | |
| 18. Asaph. | 39. Another Zachariab. | 57. Esdras. | |
| 19. Heman. | | 58. Haggai. | |
| 20. Etham. | | 59. Zachariab. | |
| 21. Solomon. | | | |

The Prophetesses are ;

- | | | | |
|-------------|-------------|---------------|----------------------|
| 1. Sarah. | 4. Deborah. | 7. Judith. | 10. The virgin Mary. |
| 2. Rebecca. | 5. Huldab. | 8. Elizabeth. | |
| 3. Miriam. | 6. Hannab. | 9. Anna. | |

The Hebrews acknowledge but forty-eight Prophets, and seven Prophetesses. The Prophets are ;

- | | | | |
|--------------|--------------|-------------------|----------------|
| 1. Abraham. | 13. David. | 25. Micab. | 37. Ezekiel. |
| 2. Isaac. | 14. Solomon. | 26. Another Amos. | 38. Daniel. |
| 3. Jacob. | 15. Iddo. | 27. Elijah. | 39. Baruch. |
| 4. Moses. | 16. Micaiah. | 28. Elisha. | 40. Neriab. |
| 5. Aaron. | 17. Obadiab. | 29. Jonab. | 41. Seraiah. |
| 6. Joshua. | 18. Abijab. | 30. Isaiab. | 42. Mabaziab. |
| 7. Phinebas. | 19. Jechu. | 31. Joel. | 43. Haggai. |
| 8. Elkanab. | 20. Azariab. | 32. Nahum. | 44. Zechariah. |
| 9. Eli. | 21. Haxiel. | 33. Habbakuk. | 45. Malachi. |
| 10. Samuel. | 22. Eliazar. | 34. Zephaniab. | 46. Mordecai. |
| 11. Gad. | 23. Hosea. | 35. Jeremiab. | 47. Hanameel. |
| 12. Nathan. | 24. Amos. | 36. Uriab. | 48. Shillum. |

The Prophetesses are ;

- | | | | |
|-------------|-------------|------------|---------------------------|
| 1. Miriam. | 3. Hannab. | 5. Huldab. | 7. The Egyptian Midwives. |
| 2. Deborah. | 4. Abigail. | 6. Esther. | |

The

Contra Cel-
sum. l. i.

JOSEPHUS,
BUXTORF,
BASNAGE,
&c.

The necessity of the prophetical office among the Jews is thus set forth by Origen. Whilst the nations round about them had their Oracles, and several ways of Divination, all which were strictly prohibited to the Jews; if the latter had had no way of foreknowing things to come, it would have been scarce possible, considering the great inquisitiveness of human nature, to have kept them from despising the Law of Moses, or apostatizing to the heathen Oracles, or setting up something like them amongst themselves.

About the time of Samuel, there were schools of the Prophets erected; and many think that he was the author of them. They were places of education, where young persons were instructed in religion and piety, the better to prepare themselves to receive the prophetical spirit. The occasion of the institution arose from the peoples resorting to the high places for sacrifice, during the captivity, or the uncertain abode of the Ark of God. Here a company of Prophets were appointed to reside, to bless the sacrifices, and to instruct the people. Over these little Universities, or Colleges of Students, some venerable Prophet presided. But the scholars were not inspired with the same prophetical spirit, as their master, but received prophecies at his mouth. They were called *Sons of the Prophets*, and, in the schools, sat at their master's feet.

The principal of these Academies, in the kingdom of Israel, were at Bethel, Jericho, and Gilgal. In Judah likewise there were some of these schools: particularly at Jerusalem there was a college of Prophets within the second wall of the city. Out of these seminaries God made choice of those, whom he designed to employ in the prophetical Office. Here their minds were disposed to receive the divine impulse: and to this purpose, besides the exercises of religion and piety, they used the assistance of instrumental music in their devotion; by which they were often so elevated and transported beyond the ordinary power of imagination, as to compose divine hymns upon the place; the singing of which is called *Prophesying*.

It is not certain what rite of initiation was used, when a Prophet first entered upon his office. Some suppose he was anointed with oil, in the same manner as kings and priests. Others allow no other ceremony of inauguration than cloathing them with the prophetical mantle, which was an upper garment made of lamb's skin, thrown over their shoulders. They likewise wore hair-cloth next their skin, tied about with a leathern girdle.

The standing methods of God's communicating himself to the Prophets were, Dreams, Visions, and immediate Inspirations. That by *Dreams* was, when, the persons being overtaken with a deep sleep, the species or images of things were presented to their understandings, in such manner that they might readily apprehend the divine will; which they presently did upon their waking. When God communicated himself by *Vision*, it was done one of these two ways: first, by something really appearing to the sight; as when Moses beheld the bush burning: or, secondly, by powerful impressions on the imagination, while the Prophet was awake, and had the free exercise of his reason and senses; though the vision often overpowered and cast him into a trance. The method by *Inspiration* was, when God immediately transacted with the understanding, without any relation to the fancy or senses. This was a calm and undisturbed way of prophecy, and called by the Jews the *Holy Spirit*; God, by these divine illapses, enabling the Prophet clearly and immediately to apprehend the matters delivered to him.

The highest pitch of this prophetical revelation was what the Jews called the *Mosaic degree*, or that way of Prophecy, with which Moses was endowed. This the Jewish Writers make to consist in four things: first, that, in all God's communications to Moses, he immediately spake to his understanding, without any dreams, visions, or impressions on his fancy: secondly, that Moses had the prophecies conveyed to him without any fears or consternations; whereas the other Prophets were usually astonished at the sight of God: thirdly, that Moses wanted no previous dispositions to make him capable of divine revelations; whereas the other Prophets were often forced, by preparatory arts, to invite the prophetic spirit to them: fourthly, that Moses had the privilege of prophecy equally at all times; whereas the other prophets had it only occasionally.

All these methods of revelation ceased, some hundreds of years before the final period of the Jewish Church. *Malachi* was the last of the order, and is therefore called

called by the Jews the *Seal of the Prophets*. But, to supply the want of Prophecy, the Jews had recourse to a piece of superstition called *Bath-col*, or *the daughter of a voice*. See BATH-COL.

The prophetic spirit being so common among the Hebrews, it was necessary there should be a method of tryal established, to prevent impostors, and distinguish true from *false prophets*. The Jews tell us of three sorts of false prophets, who were to be punished with death by men; and three other sorts, who were reserved for divine punishment. Of the first rank were these. First, He who prophesied what he had not heard: for this they instance in Zedekiah, the son of Chenaanah, who made him horns of iron, and said; *Thus saith the Lord*. This was the *Lying Prophet*. The second was, He who spoke what was revealed, not to him, but to another. This was called the *Plagiary Prophet*. The third was, He who prophesied in the name of an idol, as the prophets of Baal did. This was called the *Idol-Prophet*. These three sorts of false prophets were to be put to death by the hand of men. The other class, of those who were to be punished by the hand of heaven, consisted of these: The first, he who stifled or suppressed his own prophecy, as Jonah did. The second was, he who despised the words of a true Prophet; and the third was, the prophet who hearkened not to the words of his own prophecy; which was the case of the prophet sent to Bethel.

The cognisance of false prophets belonged to the great Sanhedrim, and the method of tryal, we are told, was this: They observed the judgments threatened by the prophet, and likewise the good things predicted by him. If the judgments did not take effect, this did not prove him to be a false prophet, because God was merciful, as in the case of Hezekiah; and the people might repent, as the Ninevites did: but if he prophesied good, and it came not pass, he was condemned as a deceiver and a false prophet. To this rule the Jews added, that a Prophet, who had the testimony of another undoubted Prophet, was to be esteemed a true Prophet.

The habitations of the Prophets were plain and simple, which they built for themselves, and cut down the wood for that purpose. They seem to have employed themselves chiefly in rural affairs. Thus Elisha quitted the plough, when Elijah called him to the prophetic office. Zechariah was an husbandman; and Amos a herdsman, and gatherer of sycamore fruit. Their poverty is conspicuous in all their actions; and the presents they received were only bread, fruits, and honey. The Shunamite, who entertained Elisha, put into the Prophet's chamber no furniture but what was plain and necessary. The same Prophet refused the rich presents of Naaman. Their temperance likewise is remarkable. The angel gave to Elijah only bread and water for a long journey; and Obadiah, the governor of Ahab's household, gave nothing better to the Prophets, whom he fed in caves.

If the reader would see the *Use and Intent of Prophecy* in the *several ages* of the world, and the manifest *connexion* between the *prophecies* of every age, cleared up to the satisfaction of every serious and impartial enquirer, he may consult the learned author referred to in the margin, who has made the following very judicious observation.

'They who consider the prophecies of the Old Testament, as so many predictions only, independent of each other, can never form a right judgment of the argument, for the truth of Christianity, drawn from this topick; nor be able to satisfy themselves, when they are confronted with the objections of unbelievers. It is an easy matter for men of leisure and tolerable parts, to find difficulties in particular predictions, and in the application of them made by writers, who lived many hundred years ago, and who had many antient books and records of the Jewish Church, from which they drew many passages, and perhaps some prophecies; which books and passages we have not, to enable us to understand, and to justify their applications. But it is not so easy a matter to shew, or to persuade the world to believe, that a chain of prophecies, reaching through several thousand years, delivered at different times, yet manifestly subservient to one and the same administration of providence, from beginning to end, is the effect of art and contrivance, and religious fraud: that, for so many ages successively, proper persons should be found to carry on the cheat; and that none of them should have any interest to serve by betraying the secret, or so much regard to honesty and truth as to discover it.'

2 Kings xxii.

11.

1 Kings xiii. 9

MAIMONID.
de Idol. c. 5.

1 Kings xix.

20.

Zech. xiii. 15.

Amos vii. 14.

1 Sam. ix. 7.

8.

1 Kings xiv.

3.

2 Kings iv.

10, 42.

2 Kings iv.

38, 40.

1 Kings xix.

6.

Bishop of Salisbury's Use
and Intent of
Prophecy, &c.
Pref.

PROSELYTE. In the religious sense of the word, is one, who leaves or renounces one religion, to embrace and profess another. The word is of Greek original, and signifies a *stranger*, one that comes from abroad, or from another place.

The Hebrews distinguished two kinds of *Profelytes*. The first are called *Profelytes of the gate*; the other, *Profelytes of justice*.

The *Profelytes of the gate* were those, who, without obliging themselves to circumcision, or to any other ceremony of the Law, feared and worshipped the true God, observing the precepts of the *Noachidæ*, or religion of the sons of Noah. Of this number were, Naaman the Syrian; Nebuzaradan General of Nebuchadnezzar's army; Cornelius the centurion; the Eunuch of queen Candace; and some others, mentioned in the *Acts of the Apostles*. The Jews say, the *Profelytes of the gate* have ceased in Israel, ever since the observation of the Jubilee has been left off, and that the tribes of Gad, Reuben, and Manasseh, abiding on the other side Jordan, were carried away captive by Tiglath-Pileser. But it is certain, there were Profelytes in the time of our Saviour, who reproaches the Pharisees with *compassing sea and land, to make one profelyte*, and then making him a greater sinner than he was before.

Matth. xxiii.
15.

2 Chron. ii.
17, 18.

Deut. xiv. 21.

SELDEN, de
Synedr. l. 2.
c. 2.

Id. de jure
Nat. & Gent.
l. 2. c. 2 & 3.

The *Profelytes of the gate* had the privilege of dwelling in the land of Israel, and sharing in the outward prosperities of the people of God. However they did not dwell in the cities, but only in the suburbs, and in the villages. In the time of Solomon, there were one hundred and fifty-three thousand and six hundred of these Profelytes, whom that prince compelled to hew wood, cut stones, and carry burthens for the building of the Temple. These Profelytes were Canaanites, who had continued in the country, ever since the time of Joshua. Moses forbade the Israelites to eat any animals that died of themselves, or were strangled, so that the blood remained in them, and ordered them to give, or sell, such animals to the strangers and *Profelytes*.

The *Profelytes of Justice* were entire converts to Judaism, were circumcised, and engaged themselves to observe the whole Law of Moses. Before circumcision was administered to them, they were examined as to the motives of their conversion. Maimonides assures us, that, under the happy reigns of David and Solomon, they received no *Profelytes of Justice*, because there was reason to suspect, it was rather the prosperity of these princes, than any love to their religion, that made them converts to Judaism. When a Profelyte was well proved, and instructed, they gave him circumcision; and, when the wound of his circumcision was healed, they gave him baptism, by plunging his whole body into a cistern of water. This ceremony was performed in the presence of three judges, on some festival day. The Baptism, that a Profelyte had once received, was never after repeated, either in the person of the Profelyte himself, tho' he should afterwards apostatise, nor in that of his children born to him after baptism; unless they were born of a Pagan mother, in which case they were baptised as Pagans.

Boys under twelve years of age, and girls under thirteen, could not become Profelytes without the consent of their parents, or, in case of refusal, the concurrence of the officers of justice. Baptism to girls supplied the place of circumcision. Each of them, by this means, received as it were a new birth; so that their parents were now no longer looked upon as such; and those, who were before slaves, now became free. The Rabbins teach, that the *Profelytes of Justice* received from heaven a new soul, and a new substantial form.

Deut. xxiii.
1, &c.

Exod. xii. 38.

The Law of Moses excluded certain persons from the privilege of Profelytism; some for ever, and others only for a certain time. Eunuchs were for ever excluded; but bastards or illegitimate persons were admitted after the tenth generation. The Moabites and Ammonites were in the same circumstances. The Egyptians and Idumeans were received after the second generation.

The Jews believe, that the mixed multitude, which followed the Israelites, when they went up out of Egypt, were all converts and Profelytes of Justice. They rank Jethro, the father-in-law of Moses, among those, who had embraced their religion.

PROSERPINE. The *Queen or Goddess of Hell*, according to the Pagan Theology.

Hor. Od. 13.
l. 2. ver. 21.

Quam pœne survæ regna Proserpinæ,
Et judicantem vidimus Æacum? &c.

*How near had I, how nearly seen
The kingdom of the swarthy Queen? &c.*

CREECH.

She was the wife of *Pluto*, the god of Hell, who carried her away by force from her companions, as she was gathering flowers in a grove.

----- quo dum Proserpina luco
Ludit, & aut violas, aut candida lilia carpit;
Dumque puellari studio calathosque sinumque
Implet, & æquales certat superare legendo;
Pœne simul visa est, dilectaque, raptaque Diti;
Usque adeo properatur amor.

OVID. Met.
l. 5. v. 391.

*Here while young Proserpine, among the maids,
Diverts herself in these delicious shades;
While, like a child, with busy speed and care,
She gathers lilies here, and vi'lets there;
While first to fill her little lap she strives,
Hell's grizly monarch at the shades arrives;
Sees her thus sporting on the flow'ry green,
And loves the blooming maid, as soon as seen.
His urgent flame impatient of delay,
Swift as his thought he seiz'd the beauteous prey,
And bore her in his footy car away.*

} MR MANWARING.

Ceres, the mother of Proserpine, after long search, having discovered where her daughter was, obtained of Jupiter, that she should be restored, provided she had not yet tasted any thing in hell. But Ascalaphus, the son of Acheron, gave evidence, that he saw Proserpine eat seven grains of a pomegranate:

----- jejunia virgo
Solverat; &, cultis dum simplex errat in hortis,
Puniceum curva decerpserat arbore pomum;
Sumptaque pallenti septem de cortice grana
Presserat ore suo; solusque ex omnibus illud
Viderat Ascalaphus.

Ibid. v. 534.

----- her thoughtless child
*Had broke her fast, and all her projects spoil'd.
As in the garden's shady walk she stray'd,
A fair pomegranate charm'd the simple maid,
Hung in her way, and tempting her to taste,
She pluck'd the fruit, and took a short repast.
Seven times, a seed at once, she eat the food:
The fact Ascalaphus had only view'd.*

MR MANWARING.

Ceres punished the officious informer, by changing him into an owl. At length, by repeated importunities, she prevailed with Jupiter, that Proserpine should live half the year in heaven, and the other half in hell with her husband:

At medius fratrisque sui, mœstæque sororis,
Jupiter ex æquo volventem dividit annum.
Nunc dea regnorum numen commune duorum
Cum matre est totidem, totidem cum conjuge menses.

Ibid. v. 564.

*Jove, some amends for Ceres' loss to make,
Yet willing Pluto shou'd the joy partake,
Gives 'em of Proserpine an equal share,
Who, claim'd by both, with both divides the year.
The goddess now in either empire sways,
Six moons in hell, and six with Ceres stays.*

MR MANWARING.

The

The Mythologists make Proserpine to be the emblem of seed-corn, which lies in the earth during the winter, and, in the other half year, sprouts forth, produces fruit, and is laid up in the granary. The antients called the upper hemisphere *Venus*, and the lower *Proserpine*.

The offering to this goddess was a *barren heifer*.

VIRG. ÆN. ----- *sterilemque tibi, Proserpina, vaccam.*
l. 5. v. 25 l.

PROSEUCHÆ [Gr.]. Among the Jews, were places of *prayer*, as the word imports. The difference between the *Proseuchæ* and *Synagogues* was, that the former were generally in the cities, and were covered places; whereas the latter were out of the cities, and upon the banks of rivers, having no covering, except, perhaps, the shade of some trees, or some covered galleries. In the *Acts* mention is made of the *Proseuche* of *Philippi* in *Macedonia*. And on the sabbath, we went out of the city, by a river side, where prayer was wont to be made.

Maimonides says, the *Proseuchæ* ought to be built in such a manner, that those, who come into them, may turn their faces towards the temple of Jerusalem.

2 Maccab. c. ult. The Jews of Egypt, being delivered from the danger, to which they had been exposed under Ptolemy Philopator, built a *Proseuche* near the city of Alexandria. And Epiphanius tells us, that two miles from Schechem there was a *Proseuche* of the Samaritans, situated in a plain, built in form of a Theatre, and without a roof. See SYNAGOGUE.

PROTESTANTS. See CALVINISTS, LUTHERANS, &c.

PROTEUS. One of the Pagan gods of the Sea.

OVID Me-
tam. l. 2. v. 8.

Cœruleos habet unda deos; Tritona canorum,
Proteaue ambiguum, &c.

*A waving sea th' inferior earth embraced,
And Gods and Goddesses the waters graced;
Triton, and Proteus, the deceiving God, &c.*

ADDISON.

He was the son of Oceanus and Tethys, and his office was to look after Neptune's flocks. He was an excellent prophet; and those, who had a mind to consult him about future events, must surprize, and bind him; for he had the artifice to assume divers shapes, to avoid giving an answer. Cyrene, in Virgil, gives this account of Proteus, to her son Aristæus, who had lost his bees.

Georg. 4. v.
387.

Est in Carpathio Neptuni gurgite vates,
Cœruleus Proteus, magnum qui piscibus æquor,
Et juncto bipedum curru metitur equorum.
Hic nunc Emathiaë portus, patriamque revisit
Pallenen. Hunc & nymphæ veneramur, & ipse
Grandævus Nereus: novit namque omnia vates,
Quæ sint, quæ fuerint, quæ mox ventura trahantur.
Quippe ita Neptuno visum est, immania cujus
Armenta, & turpes pascit sub gurgite phocas.
Hic tibi, nate, prius vinclis capiendus, ut omnem
Expediat morbi causam, eventusque secundet.
Nam sine vi non ulla dabit præcepta, neque illum
Orando flectes: vim duram & vincula capto
Tende: doli circum hunc demum frangentur inanes.
Ipse ego te, medios cum sol accenderit æstus,
Cum sitiunt herbæ, & pecori jam gratior herba est,
In secreta senis ducam, quo fessus ab undis
Se recipit; facile ut somno aggrediare jacentem.
Verum, ubi correptum manibus vinclisque tenebis,
Tum variæ eludent species atque ora ferarum.
Fiet enim subito sus horridus, atraque tigris,
Squamosusque draco, & fulva cervice læna;

Aut acrem flammæ sonitum dabit, atque ita vinclis
 Excidet, aut in aquas tenues dilapsus abibit.
 Sed quanto ille magis formas se vertet in omnes,
 Tanto, gnate, magis contende tenacia vincla ;
 Donec talis erit mutato corpore, qualem
 Videris, incepto tegetet cum lumina somno.

*In the Carpathian bottom makes abode,
 The shepherd of the seas, a prophet and a god ;
 High o'er the main in wat'ry pomp he rides,
 His azure car and finny coursers guides :
 Proteus his name : to his Pallenian port
 I see from far the watry god resort.
 Him, not alone, we river gods adore,
 But aged Nereus hearkens to his lore.
 With sure foresight, and with unerring doom,
 He sees what is, and was, and is to come.
 This Neptune gave him, when he gave to keep
 His scaly flocks, that graze the watry deep.
 Implore his aid ; for Proteus only knows
 The secret cause and cure of all thy woes.
 But first the wily wizard must be caught ;
 For unconstrain'd he nothing tells for naught,
 Nor is with pray'rs, or bribes, or flattery bought.
 Surprise him first, and with hard fetters bind ;
 Then all his frauds will vanish into wind.
 I will my self conduct thee on thy way,
 When next the south'ing sun inflames the day ;
 When the dry herbage thirsts for dews in vain,
 And sheep, in shades, avoid the parching plain.
 Then will I lead thee to his secret seat,
 When weary with his toil, and scorch'd with heat,
 The wayward fire frequents his cool retreat.
 His eyes with heavy slumber overcast ;
 With force invade his limbs, and bind him fast.
 Thus surely bound, yet be not over bold ;
 The slippery god will try to loose his hold :
 And various forms assume, to cheat thy sight,
 And with vain images of beasts affright :
 With foamy tusks will seem a bristly boar,
 Or imitate the lion's angry roar ;
 Break out in crackling flames, to shun thy snare ;
 Or hiss a dragon, or a tyger stare ;
 Or with a wile, thy caution to betray,
 In fleeting streams attempt to slide away.
 But thou, the more he varies forms, beware
 To strain his fetters with a stricter care :
 Till tiring all his arts, he turns agen
 To his true shape, in which he first was seen.*

DRYDEN.

Orpheus calls this deity the *principle of all things* ; by which mythologists understand the *universal matter*, which, at the creation, received different forms. St Austin makes *Proteus* to be an excellent representation of *truth*, which escapes from us, and disguises herself a thousand different ways, by lying concealed under false appearances, from which it cannot be separated without great difficulty.

PROTHONOTARIES (*Apostolical*). In the Court of Rome, are, A Tab'au de la Cour de Rome. College of Prelates, in number twelve, empowered to receive the last wills of Cardinals, to make all informations and proceedings necessary for the canonization of Saints, and all such acts as are of great consequence to the papacy, and the territories of the Church : for which purpose they have the right of admission into all consistories, whether public or half-public. They attend on the Pope, whenever he

he performs any extraordinary ceremony out of Rome; as when Clement VIII went to Ferrara, to pronounce the nuptial blessing on Philip III of Spain, and Margaret archduchess of Austria. They have a seat in the Pope's chapel, and a place in cavalcades, and other public ceremonies, before abbots, and all ecclesiastics under the dignity of bishop.

The PROVERBS. A canonical Book of the Old Testament, containing the *Proverbs*, or wise sayings, of Solomon, the son of David, king of Israel.

This collection is but a part of the Proverbs of that prince: for we are told, ^{1 Kings iv. 32.} that *he spake three thousand Proverbs, and his songs were a thousand and five.* His name is prefixed to the whole work. In the twenty-fifth chapter it is observed, that the following Proverbs belong to him, but that they were collected by persons appointed by Hezekiah for that purpose. The thirtieth chapter is entitled, *The words of Agur, the son of Jakeb.* The last chapter is inscribed, *The words of king Lemuel.* From these different titles it is concluded, that the first twenty-four chapters are the genuine work of Solomon; that the five next are a collection of several of his Proverbs, made by order of king Hezekiah; and that the two last chapters were added, and belong to different, though unknown, authors.

The Jews are of opinion, that Solomon wrote the *Canticles* in his youth, the *Proverbs* in his manhood, and the *Ecclesiastes* in the latter end of his life. The Hebrews called this book *Mische*, which signifies a *Proverb*, or *Allegory*; the Greeks style it *Παροιμία*, and the Latins *Proverbia*; which may properly be rendered *Sentences* or *Maxims*. They contain rules for the conduct of all conditions of life; for kings, courtiers, masters, servants, fathers, mothers, children, &c. The Greek version of this book is often very different from the Hebrew, and adds a great many verses, that are not found in the original. In the antient Latin editions several verses are added, which have been left out since the time of St Jerom.

This proverbial manner of speaking and writing was in great use and esteem among the Hebrews, and in all the countries of the East. Hence it was, that the queen of Sheba came to prove Solomon with hard questions, or parables. Hiram, king of Tyre, they say, held a correspondence by letters with Solomon, and proposed enigmatical questions to him, and answered those that were proposed to him by Solomon.

Dissert. on
the relig. of
the Bramins.
P. 2. c. 17.

The PROVERBS of BARTHROUHERRI. A sacred book of the modern Indian Bramins.

Bartbrouherri was a man famous for wisdom, who, considering that knowledge was contained in a vast number of volumes, and that it was a very great task to read them all, extracted the substance of them, and worked it up into three hundred Proverbs, which he divided into three books. Every book contains ten chapters, and in each of these are ten Sentences or Proverbs. The first book is entitled, *Of the way which leads to heaven*: the second, *Of the conduct of a rational creature*; and the third, *Of Love*.

They relate of *Bartbrouherri*, that, being of an amorous disposition, he had married three hundred wives. This gave his father great uneasiness; whereupon he cut off his hair, and put on the habit of a *Sanjasi*. His father, overjoyed at this change, blessed him, and promised him he should live to the end of the world. Accordingly they pretend, he is still on earth, but invisibly, after the manner of spirits. After the death of his father, he began his travels, permitting his three hundred wives to marry other men.

Hist. des Ord.
Relig. T. 8.
c. 19.

PROVIDENCE (NUNS OF). A community of young women at Paris, established, about the year 1647, by Madame Polailon, for the reception of poor virgins, who might otherwise be exposed, through poverty, to the temptations of the world. This pious lady, having formed the design, was discouraged from prosecuting it, by several persons, who represented to her, that she had not a fund sufficient to carry it on: to whom she replied, that *Providence* should be her fund; and accordingly having succeeded in her undertaking, she gave to her community the name of *The Nuns of Providence*.

Anne of Austria, mother of Lewis XIV, gave to this community, in 1651, the Hospital *de la Sante* in the suburb of St Marcellus; after which it increased greatly,

greatly, and Madam Polailon found herself at the head of a great number of sisters. The archbishop of Paris declared himself protector of this society, and established more communities of the same sort at Paris. Several bishops, in imitation of the archbishop, erected the like communities in their respective dioceses.

Young women are admitted into this order at twenty years of age, and make two vows, to wit, of chastity and obedience. They board young ladies, who, without entering into the community, chuse to pass their time in this seminary of virtue. They likewise educate young girls, who must not be above ten years of age, and so poor as to be destitute of all human assistance.

They elect a Superiores every three years; besides whom they have a Superior, appointed by the archbishop of Paris. They have likewise two ladies of piety and virtue, presented by the community to the archbishop, and admitted by him in quality of Benefactresses and Stewards of the Hospital of Providence. These ladies are present at the meetings of the Superior and Superiores, on all important affairs, but have no voice in the assembly. Their chief care is, to examine and settle the accounts of the Hospital.

The *Nuns of Providence* are habited in black. They are indebted for the Rules and Constitutions, by which they are at present governed, to Cardinal Noailles.

PROVISION. In the Canon or Ecclesiastical Law, is the title or instrument, by virtue whereof an incumbent holds, or is *provided* of, a benefice.

Provisions of small benefices, in the court of Rome, are only simple signatures, which are, as it were, minutes of a Bull; because the Bulls themselves dispatched on parchment would be too expensive. The signature is no more than the request of the petitioner answered in these words:

Concessum uti petitur in præsentia D. N. Papæ.

wrote by the Prefect of the signature. Extraordinary *Provisions* are signed by the Pope himself in these words:

Fiat ut petitur.

with the first Letter of his name. See **PREVENTION**.

PSALMODY. Among Christians, is the *reciting*, or *singing*, of *Psalms*, particularly those of David, and others, contained in the *Book of Psalms*. See the following article.

The service of the antient Christian Church usually began with reading, or singing of Psalms. We are not to understand this, as if their Psalmody was all performed at once, in one continued course of repeating many Psalms together without intermission, but rather with some respite, and a mixture of other parts of divine service, to make the whole more agreeable and delightful.

As the Psalms always made a part of divine service in general, so some particular Psalms were appropriated to particular services. Thus the sixty-third Psalm, *O God, my God, early will I seek thee*, was peculiarly styled *The Morning-Psalm*, because it was always sung at Morning-service. And the hundred and forty-first Psalm, *Let my prayer be set forth in thy sight as the incense*, was always sung at Evening-service. They had also proper Psalms adapted to the nature of their Communion-service, and their funeral offices; and to all solemn festivals. Thus, in the African Church, the twenty-second Psalm, *My God, my God, why hast thou forsaken me?* was always read upon the day of our Saviour's Passion. The other Psalms were sung in the ordinary course, without being appropriated to particular times, excepting those particular Psalms, which were appointed as proper for each canonical hour.

Besides these, it was usual for the bishop or precentor to appoint any Psalm, to be sung occasionally, in any part of the service. Thus Athanasius tells us, he ordered his deacon to sing an occasional Psalm, when his church was beset with Arian soldiers. In some places, they allowed a short space between every Psalm, for private prayer to be made in silence: and they divided the longer Psalms into two or three

BINGHAM,
Orig. Eccl.
B. 14. c. 1.

AUGUST, in
Pf. xxii.

ATHAN.
Apolog. p. 2.
CASSIAN,
Instit. l. 2. c.
5, 11.

three parts, interposing prayers between every distinction. In all the western Churches, except the Roman, it was customary, at the end of every Psalm, for the congregation to repeat the *Gloria patri*. But, in the eastern Churches, it was otherwise: for they used it only at the end of the last Psalm.

As to the persons concerned in singing the Psalms publickly in the church, they may be considered in four different respects, according to the different ways of Psalmody. For, sometimes the Psalms were sung by one person alone, the rest hearing with attention. Sometimes, the whole assembly joined together, men, women, and children, in singing Psalms and Praises to God. This was the most antient and general practice. At other times, the Psalms were sung alternately, the congregation dividing themselves into two parts, and singing verse for verse. Besides all these, there was yet a fourth way of singing, pretty common in the IVth century; which was, when a single person began the verse, and the people joined with him in the close. This was often used, for variety, in the same service with alternate Psalmody.

CASSIAN, ubi
supra, c. 12.
HILARY in
Ps. lxxv.
SOCRAT. l. 6.
c. 8.
SIDON.
APOLLIN.
l. 4.

AUGUST.
Confess. l. 10.
c. 33.

Psalmody was always esteemed a considerable part of devotion, and upon that account was usually, if not always, performed in the standing posture. As to the voice, or pronunciation, used in singing, it was of two sorts; the plain song, and the more artificial and elaborate tuning of the voice to greater variety of sounds and measures. The plain song was only a gentle inflexion, or turn, of the voice, not much different from reading, like the *Chant* in our Cathedrals. The artificial song seems to have been a regular musical composition, like our *Anthems*.

HIERON. in
Ephes. v.

It was no objection against the Psalmody of the Church, that she sometimes made use of Psalms and Hymns, of human composition, besides those of the sacred and inspired writers. St Augustin himself made a Psalm of many parts, in imitation of the hundred and nineteenth Psalm, to preserve his people against the errors of the Donatists. St Hilary and St Ambrose likewise made many hymns, which were sung in their respective Churches. But there were two corruptions, crept into the Psalmody, which the Fathers declaim against with great warmth. The first was, the introducing secular music, or an imitation of the light airs of the theatre, in the devotions of the Church. The other vice complained of was, the regarding more the music of the words, and sweetness of the composition, than the sense and meaning; thereby pleasing the ear, without raising the affections of the soul.

Exod. xv. 20.
2 Sam. vi. 5.
1 Chron. xv.
16, &c.

The use of musical instruments, in the singing of Psalms, seems to be as antient as Psalmody itself. The first Psalm we read of was sung to a tymbrel, viz. that, which Moses and Miriam sung after the deliverance of the children of Israel from Egypt. And afterwards, at Jerusalem, when the temple was built, musical instruments were constantly used at their public services. Most of David's Psalms, as appears by the titles of them, were committed to masters of music, to be set to various tunes. And this has been the constant practice in all ages of the Church. When the use of *Organs* was first introduced, is not certainly known. But we find, that, about the year 660, Constantine Copronymus, emperor of Constantinople, sent a present of an Organ to king Pepin of France.

PLATINA, in
vit. Pontif.
HEVELIN,
Hist. Ref. p.
131.

FULLER'S
Church Hist.
p. 406.

Clement Marot, groom of the bed-chamber to Francis I, king of France, was the first, who set about translating the Psalms into metre. He went through the first fifty, at the instigation of Vatablus, Hebrew Professor at Paris; and afterwards, upon his retiring to Geneva, he made an acquaintance with Beza, who turned the rest, and had tunes set to them. And thus they began to be sung in private houses, and afterwards were brought into the churches of the French, and other countries. In imitation of this version, Sternhold, one of the grooms of the privy-chamber to our king Edward VI, set about a translation of the Psalms in metre. He went through but thirty-seven of them, the rest being soon after done by Hopkins, and others. This translation was at first discountenanced by many of the clergy, who looked upon it as done in opposition to the practice of chanting the Psalms in the cathedrals. The use of these *singing Psalms* is rather connived at, than allowed, since no one could ever discover any authority for it, either from the Crown, or the Convocation.

P S A L M S (THE BOOK OF). A Canonical Book of the Old Testament, containing spiritual Songs and Hymns, written by king David and others. They are

are called *Psalms* from the Greek ψαλλω, which signifies *to touch sweetly*, because with the voice was joined the sound of musical instruments.

Most of the *Psalms* have a particular title, signifying either the name of the author, or the person who was to set it to music, or that was to sing it; or the instrument that was to be used, or the tune to which it was set, or the subject and occasion of the Psalm.

Some of the ancients believed, that David was the sole author of the Book of Psalms. But the titles of them prove the contrary. Thus the nineteenth Psalm, and some others, appear to have been written by Moses. There are some Psalms, as the second, seventy-second, hundred and fifth, and hundred and sixth, which have no titles, but are supposed to have been written by David, because the subject matter they contain is suitable to the circumstances of that prince. The fiftieth, seventy-third, and the ten following Psalms, are inscribed with the name of *Asaph*, and the style of them is more lofty than that of David's Psalms. But Asaph can hardly be supposed to have written all the Psalms, which go under his name, because some of them relate to the Babylonish captivity. Many of the Psalms are under the name of the sons of *Korah*, who caused a rebellion among the Israelites. These were Levites, whose names were prefixed to these Psalms, not because they were the authors of them, but because they were to sing them. The same may be said of those Psalms, which have *Jeduthun* in the title, who was one of the chief singers among the Levites. The seventy-second, and hundred and twenty-seventh, are under the name of *Solomon*. The former was composed by David for his son Solomon, who might possibly be the author of the latter.

The Book of Psalms was collected by Ezra. The Jews have since divided them into five parts: the first ending at the forty-first Psalm; the second, at the seventy-second; the third, at the ninetieth; the fourth at the hundred and fifth; and the last at the hundred and fiftieth.

The word *Selah* is often used in these divine Poems; but it is not easy to assign the true and proper import of it. The Chaldee Paraphrase renders it *perpetuo tempore*; and so several of the Rabbins expound it, but can assign no sufficient reason for it. Some take it for a *musical note*, or direction to the musicians in singing or playing. Others again take it for a note of *observation* or *remark*, affixed to such sentences as are most worthy of our attention. It is derived from *salal*, *exaltavit*, and therefore may denote the *elevating* the voice in singing, and at the same time the *lifting up* of the heart to God.

The authority and canonicalness of the Book of Psalms has always been acknowledged both by Jews and Christians; though some Heretics, as the Gnostics, Nicolaites, Manichees, and some among the Anabaptists, have denied that David was a Prophet, or an inspired writer.

Nothing can be a greater argument of the obscurity of the Book of Psalms, than the great number of commentaries that have been made upon them. The difficulty of explaining these divine songs proceeds from several sources. The first is, the obscurity of the Hebrew text: the second, the sublimity of the style; and the third, the abstruseness of the matter. *See the preceding article.*

PURGATORY. By this word Divines understand the state of those souls, which, having departed out of this life without expiating certain offences or impurities, which do not merit eternal damnation, and not having undergone the punishment due to their sins, are supposed to suffer certain punishments inflicted on them in an intermediate state, before they are admitted to the enjoyment of the happiness of Heaven. This notion has been held by Pagans, Jews, Christians, and Mohammedans.

A *Purgatory* (i. e. *Purification*) of the soul, after death, was one of the tenets of the Platonic philosophy, as it is thus beautifully explained by Virgil.

Quin & supremo cum lumine vita reliquit,
Non tamen omne malum miseris, nec funditus omnes
Corporeæ excedunt pestes: penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur pœnis, veterumque malorum
Supplicia expendunt: aliæ panduntur inanes
Suspensæ ad ventos; aliis sub gurgite vasto

Æn. l. 6. v
735.

Infectum eluitur scelus, aut exuritur igni.
 Quisque suos patimur Manes : exinde per amplum
 Mittimur Elysium, & pauci læta arva tenemus :
 Donec longa dies, perfecto temporis orbe,
 Concretam exemit labem, purumque reliquit
 Ætherium sensum, atque aurai simplicis ignem.

*Nor death itself can wholly wash their stains ;
 But long contracted filth ev'n in the soul remains.
 The relics of inveterate vice they wear,
 And spots of sin obscene in ev'ry face appear.
 For this are various penances enjoyn'd ;
 And some are hung to bleach upon the wind ;
 Some plung'd in waters, others purg'd in fires,
 Till all the dregs are drain'd, and all the rust expires.
 All have their Manes, and those Manes bear :
 The few, so cleans'd, to the abodes repair,
 And breathe, in ample fields, the soft Elysian air.
 Then are they happy, when, by length of time,
 The scurf is worn away, of each committed crime.
 No speck is left, of their habitual stains,
 But the pure æther of the soul remains.*

DRYDEN:

The Jews acknowledge a sort of Purgatory, which continues one whole year after the person is departed. During this time, the soul is at liberty to come upon earth, to visit its body, and to frequent those places and persons, to which it had a particular relation during it's life here. All this time, they pray for the repose of the dead, and are persuaded they procure rest for them, and pardon of their sins.

Cod. Chagi-
geah. Barto-
locchi. T. 2.

Rab. TAN-
CHAN. Pa-
rafeh Tole-
doth Noah.

We find several stories in the books of the Rabbins, which prove, that Purgatory is a popular opinion among them. Rabbi Elisha having fallen into heresy, his salvation was doubted of after his death. One of his friends, called *Meir*, undertook to cause a smoke to proceed out of his tomb, as a token that he was in Purgatory. Another Rabbi, named Jehonan, took upon himself to cause this smoke to cease, as a token that he was delivered out of Purgatory. They both accomplished what they had proposed, and then it was no longer doubted that Elisha was saved. The Rabbi Akiba saw once, in a church-yard, a man that had been dead a good while, walking in great haste with a burden of wood upon his shoulders. Akiba asked him, whether he had occasion for any assistance. The dead man told him, that, in his life-time, he had been a receiver of customs, and, to expiate the extortions he had been guilty of in his employment, he was condemned to carry wood in this manner. He desired him to inform his widow and son of the state he was in. Akiba found them out, and taught them to say, *Blessed be the Lord, and let him be blessed.* And no sooner had they pronounced these words, but the deceased was delivered out of Purgatory, and appeared to Akiba, to thank him.

The Jews call Purgatory, *Abraham's bosom*, the *treasury of the living*, the *garden of Eden*, and the *Upper Gehenna*. The Sabbath-day is a day of remission for the souls in Purgatory : they do not burn upon that day. The Jews offer up a great many prayers, on the Day of Expiation, for the comfort of such souls as are in the *Upper Gehenna*.

C A B A L. de
vet. Christ.
Ritib. c. 88.

The doctrine of Purgatory is a very lucrative article to the Clergy of the *Romish Church*, who are very liberally paid for the Masses and Prayers for the souls of the deceased. We are told by some of their Doctors, that Purgatory is ' a subterraneous place, situated over the hell of the damned, where such souls as have not yet made the full satisfaction they owe to divine justice, for their sins, are purged by fire, after a wonderful and incomprehensible manner.' Here they are purified from those dregs, which hinder them from entering into their eternal country, as the *Catechism of the Council of Trent* expresses it.

D'HÉRBE-
L. O T, Bibl.
Orient. p. 57.

The Mohammedans acknowledge two Purgatories. The first they call *Adbab-al-cabr*, the *punishment of the grave*. The second they call *Araf*, being a place lying between Paradise and Hell. See *ADHAB-AL-CABR* and *ARAF*.

PURIFICATION,

PURIFICATION. A religious ceremony, common to all religions. It consists in being made clean from some supposed pollution or defilement.

The Pagans, before they sacrificed, usually bathed or washed themselves in water. They were especially careful to wash their hands, because with these they were to touch the victims consecrated to the gods. Hence Tibullus :

Casta placent superis, pura cum veste venite,
Et manibus puris sumite fontis aquam.

Eleg. l. 2. v.
13.

*The Gods are pure; and purity require :
Before their pow'rs in spotless garments stand,
And sprinkle water with unsoiled hand.*

DART.

The Greeks called this purification, which was made before sacrifice, *χερσιν*, the washing of the hands. This ceremony of washing the body and the hands came from the East, and probably descended from the Patriarchs. For it was particularly used by the Oriental nations. The Egyptians practised it in the service of their goddess Isis, and the Persians in the worship of Mithra or the Sun. It was likewise used as a testimony of innocence. Thus Pilate, to justify himself, washed his hands before the people, saying, *I am innocent of the blood of this just person*,²⁴ see ye to it.

It was customary to wash the vessel or cup, with which they made libations to the gods; in doing of which they sometimes used sulphur, as appears from these verses of Homer.

Τὸ εὖ τοί' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεῖω
Πρῶτον, ἔπειτα ᾧ νιψ' ὕδαλῳ καλῆσι ῥοῇσι.
Νίψατο δ' αὐτὸς χεῖρας ἀρύσαςτο δ' αἶδοπα οἶνον;
Ἐυχέ' ἔπειτα μέσῳ σὰς ἔρκει, λείβε ᾧ οἶνον
Οὐρανὸν εἰσιπιδύν· Δία δ' εἰ λάθε τετρακέλευνον·

Il. l. 16. v.
228.

*This ting'd with sulphur, sacred first to flame,
He purg'd; and wash'd it in the running stream :
Then cleans'd his hands; and fixing for a space
His eyes on heav'n, his feet upon the place
Of sacrifice, the purple draught he pour'd
Forth in the midst; and thus the god implor'd.*

MR POPE.

Ovid mentions the use of sulphur and eggs in purifying a bed, or any place :

*Et veniat quæ lustret anus lectumque locumque,
Præferat & tremula sulphur & ova manu.*

De arte aman-
di. l. 2. v.
329.

See ABLUTION.

There were several kinds of *Purifications*, among the Hebrews, which had relation to the several impurities that might be contracted. When a woman was brought to bed of a male child, she was esteemed impure for forty days; and when of a female, for sixty days. At the end of this time, she carried a lamb to the door of the temple, to be offered for a burnt-offering, and a young pigeon or turtle for a sin-offering. If she was not rich enough to purchase a lamb, she gave two turtles, or two young pigeons, the one for a burnt-offering, and the other for a sin-offering. And by this sacrifice she was cleansed or purified. The Virgin Mary, the mother of our Saviour, complied with the Jewish law in this respect; in memory of which the Church has instituted the feast of the *Purification*. See the following article.

The use of the marriage-bed subjected both the man and the woman to impurity, and they were unclean until the evening, when they purified themselves by bathing. When a woman had her monthly infirmities, she was unclean for seven days; and, if, during this time, any man came near her, he was likewise defiled for seven days, and the bed they lay upon was polluted. Involuntary pollutions in sleep were purified by bathing; as were pollutions contracted at the burial of the dead.

Besides

Besides these, the Hebrews had an infinite number of other Purifications. For example; before they sat down to eat, they washed their hands, by pouring water from their fingers ends up to their elbows. When they returned to their houses, they washed their hands. They likewise purified their pots and cups, their beds, and other furniture. They more than once reproved our Saviour and his disciples for not washing before meals. At the marriage of Cana in Galilee, there were six great pitchers of water set for the purification of the guests.

The *Christian Purification* is that of the *heart*, and not of the *hands*. And of this, the Sacrament of *Baptism* (or washing with water) is the outward and visible sign; *not the putting away of the filth of the flesh* (as St Peter observes) *but the answer of a good conscience towards God*.

The *Holy Water* of the *Roman Catholics* is used by way of *Purification*. See WATER (HOLY).

The *Koran* of *Mohammed* requires *Purifications* as previous to the duty of *Prayer*. Of these there are two sorts: the one called *Ghoss*, being a total immersion or bathing of the body in water; and the other called *Wodû*, which consists in washing the face, hands, and feet, in a certain manner. The first is required in some extraordinary cases only; as, after having lain with a woman, or been polluted by emission of seed, or by approaching a dead body; women also being obliged to it after their courses or child-birth. The latter is the ordinary ablution in common cases, and before prayer. These Purifications seem to have been borrowed by Mohammed from the Jews; though it is certain the Arabs used them long before his time, as most of the Eastern nations did, and still continue to do; the warmth of the climate requiring a greater degree of cleanliness than these colder Parts. But the Mohammedans pretend they are as ancient as Abraham, who, they say, was enjoined by God to observe them, and was shewn, by the angel Gabriel, the manner of making an ablution.

Left so necessary a preparation to their devotions should be omitted, either where water cannot be had, or when it may be of prejudice to a person's health, they are allowed, in such cases, to make use of fine sand or dust instead of it; and then they perform this duty by clapping their open hands on the sand, and passing them over the parts, in the same manner as if they were dipped in water. See MOHAMMEDANS.

PURIFICATION OF THE BLESSED VIRGIN. A festival of the Christian Church, observed on the second of February, in memory of the Presentation of Christ in the temple, and his mother's submitting to the Jewish law of *Purification*, after the birth of a male child. See the preceding article.

We have very little account of the life of the Virgin Mary recorded in the scripture. She was of the royal race of David, and also related to the family of Aaron, since Elizabeth, the wife of Zacharias, was her cousin. All that is delivered down to us concerning her birth and parents, is to be found only in some apocryphal writings, such as, *The Gospel of the Birth of the Virgin*, and the *Protevangelium* ascribed to *St James*. According to these, *Mary* was the daughter of *Joachim* and *Anna*, of the tribe of Judah. She was consecrated to the Lord, and offered in the temple, from her earliest youth; and the priests betrothed her to Joseph, a venerable old man, not to live with him in the ordinary use of marriage, but that he might be the guardian of her virginity. This extraordinary woman was chosen by the Providence of God to be the mother of the Messiah; the history of whose birth may be seen at large in the writings of the Evangelists. The Fathers assure us, that Jesus came out of his mother's womb, without breaking the seal of her virginity, or giving her any pain. I omit the Scripture account of the Virgin Mary, and shall only add such particulars concerning her as are to be met with in other authors.

The ancient tradition of the Orientals is, that Joseph and the Virgin, when they had fled into Egypt by command of the angel, made their abode at Heliopolis; and between Cairo and Heliopolis they shew a fountain, and a garden of Balm, where they pretend the holy virgin made a stop, and washed her son's linnen. This place is still held in great veneration by the Egyptian Christians.

After the crucifixion of Jesus Christ, it is thought St John took her with him to Ephesus, where she died in an extreme old age. There is a letter of the OEcumenical Council of Ephesus, importing, that, in the Vth century, it was believed the

was buried there. Other authors believe, she died and was buried at Jerusalem. The emperor Marcian, being anxious to find the body of the Virgin, applied to Juvenal bishop of Jerusalem, who assured him her sepulchre was at Gethsemane near that city; which sepulchre the emperor ordered to be transported to Constantinople. It is pretended, that the apostles, being dispersed in different parts of the world, were all of them on a sudden miraculously transported to Jerusalem, that they might be present at the death of the blessed Virgin. After her decease, they buried her in the valley of Gethsemane, where for three whole days were heard concerts of heavenly fingers.

JOH. DIAC.
Serm. de as-
sumpt. B. M.

JOH. D A-
M A S C. Serm.
de dormit.
Deiparæ.

Nicephorus Calisthus pretends to give us a description of the Virgin's person. He says, she was of a small stature; her complexion of the colour of wheat; her hair fair; her eyes lively; her eye-brows black and semicircular; her nose pretty long; her lips red; her hands and fingers large; her air grave and modest; her cloaths plain and neat, and of the natural colour of the wool. It has been pretended that St Luke drew her picture, and in several places they shew pictures of her, which they affirm to be copies from St Luke's original. But the antients no where inform us, that St Luke was a painter, or that he drew the Virgin's picture.

IIist. Eccles.
l. 2. c. 23.

The *Jews*, the professed enemies of our Saviour, have vented many falsehoods concerning the Virgin Mary. They pretend, she was a Milliner, and married to one named Johanan; that she suffered herself to be corrupted by one named Panderus, who had a son by her, called Joshua or Jesus; and that Panderus withdrawing to Babylon, Mary was forced to keep her son. Akiba, they say, took a journey to Nazareth, on purpose to inform himself concerning the birth of Jesus, where he learned from Mary herself, that she had been guilty of adultery.

Id. Toledos
Jesu, published
by the Jews.

The *Mohammedans*, on the contrary, have a great esteem for the Virgin Mary: but they have invented many fabulous stories concerning her. The nineteenth chapter of the *Koran* is intitled MARY, and contains several circumstances relating to the birth of Jesus, as follows: 'Remember in the book of the Koran the story of Mary; when she retired from her family to a place towards the east, and took a veil to conceal herself from them; and we sent our spirit Gabriel unto her, and he appeared unto her in the shape of a perfect man. She said, I fly for refuge to the merciful God, that he may defend me from thee: if thou fearest him, thou wilt not approach me. He answered, verily I am the messenger of thy Lord, and am sent to give thee a holy son. She said, How shall I have a son, seeing a man hath not touched me, and I am no harlot. Gabriel replied, So shall it be: thy Lord saith, this is easy with me; and we will perform it, that we may ordain him for a sign unto men, and a mercy from us: for it is a thing which is decreed. Wherefore she conceived him; and she retired aside with him in her womb to a distant place, and the pains of child-birth came upon her near the trunk of a palm-tree. She said, Would to God I had died before this, and had become a thing forgotten, and lost in oblivion! And he who was beneath her called to her, saying, Be not grieved: now hath God provided a rivulet unto thee; and do thou shake the body of the Palm-tree, and it shall let fall ripe dates upon thee, ready gathered. And eat, and drink, and calm thy mind. Moreover if thou see any man, and he question thee, say, verily I have vowed a fast unto the Merciful; wherefore I will by no means speak to a man this day. So she brought the child to her people, carrying him in her arms. And they said unto her, O Mary, now hast thou done a strange thing: O sister of Aaron, thy father was not a bad man, neither was thy mother an harlot. But she made signs unto the child to answer them; and they said, how shall we speak to him, who is an infant in the cradle? Whereupon the child said, Verily I am the servant of God: he hath given me the book of the gospel, and hath appointed me a prophet. And he hath made me blessed, wheresoever I shall be, and hath commanded me to observe prayer, and to give alms, so long as I shall live; and he hath made me dutiful towards my mother, and hath not made me proud or unhappy. And peace be on me, the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life. This was JESUS the son of MARY.'

S A L E's
Koran, c. 19.

The angel Gabriel, they pretend, appeared to the Virgin in the shape of a full grown, but beardless youth. *All Beidasoi*, not contented with having given one good reason why he appeared in this form, *viz.* to moderate her surprize; adds, that perhaps it might be to raise an emotion in her, and assist her conception.

The general opinion of the Mohammedans is, that Gabriel blew into the bosom of her shift, which he opened with his fingers, and his breath reaching her womb caused the conception.

In Proverb.
Solom.

There is no title of honour but what the Divines of the *Romish Church* have bestowed on the Virgin Mary. They have robbed Paganism of every thing that was most august and glittering, to bestow it upon the mother of our Saviour. That Church, in her Litanies, calls the holy Virgin the *mother of God*, the *queen of angels*, the *refuge of sinners*, the *mother of mercy*, the *gate of heaven*, the *mystic rose*, the *virgin of virgins*, &c. Writers of note among them have styled her *Goddeſs*, and F. Salazar declares her to be the *Accomplishment of the Trinity*. An absolute and sovereign power over her son, our Saviour, has been attributed to her: witness the hymn, which begins;

O felix puerpera,
Noſtra pians ſcelera,
Jure matris impera
Redemptori.

Paradiſe open-
ed to Philagia.

These extravagant ideas of the holy Virgin have produced a Devotion to her, little inferior to that paid to God himself, or Jesus Christ. F. Bary assures us, ‘Paradise is open to such as keep in their chambers, or carry about them, an image of the Virgin, and look steadfastly at it; who night and morning beg a blessing of her, standing near some of the churches dedicated to her; who out of respect avoid pronouncing her name, but use some other instead of it; who beg of the angels to salute the mother of God in their name; who give her images honourable names, and cast amorous glances at them. &c.’

SUFFEREN. in
Ann. Chr.

Whoever expects to draw down the benedictions of the Virgin upon him, must salute her every day both at going out and coming in. This salutation is called an *Ave-Mary*, because, in saluting her, they use these words, *Ave Maria*, i. e. *Hail Mary!* The Legends are full of memorable instances of benefits procured by *Ave-Maries*; not to mention the thousand days indulgence granted by Leo X and Paul V, to such as repeated them in the hour of the *Angelus*.

The Virgin Mary has several festivals. The chief of them are;

The <i>Purification</i>	} of Our Lady.
The <i>Annuntiation</i>	
The <i>Visitation</i>	
The <i>Assumption</i>	
The <i>Nativity</i>	
The <i>Conception</i>	

These are treated of under their respective articles.

De Annulo
pronubo
Deip. Virg.
Celen. 1626

The relics of the blessed Virgin are shewn in most places. They have all her hair; and as to her milk, we are assured, that not one drop of it was ever lost, and that relics were made of it immediately after our Saviour's birth. Our Lady's wedding-ring is preserved with great veneration at Perouse, and is said to have wrought many miracles. Her cloaths are shewn at Rome, and elsewhere; her shifts at Chartres, and Aix la Chapelle; one of her handkerchiefs at Treves; her girdle at our Lady of Montserat; one of her combs at Rome; her shoes at our Lady of Puy; and one of her slippers in Brittany. They have no relics of her body left, that being taken up into heaven.

She has chapels dedicated to her in most parts of Christendom, where they pretend she works miracles. The most famous of these chapels are; that of *Neuſtra Sennora del Pilar* at Saragoſſa; Our Lady of *Atocha* at Madrid; Our Lady of *Lieſſe* in Picardy; and Our Lady of *Loretto*. See *ATOCHA*, *LORETTO*, &c.

The festival of the *Purification* of the *Virgin Mary* was instituted by the emperor Justinian, about the middle of the VIth century. They gave to this feast the name of *Hypapante*, which signifies *meeting*, because when Christ was brought into the temple, Simeon and Anna met him there, and bore testimony to him. It is likewise called *Candlemas-day*. See *CANDLEMAS-DAY*.

PURIM. The *Feast of Lots*. A solemn festival of the Jews, instituted in memory of a signal deliverance, which happened to them in the Persian Empire, at the time when *Esther* was Queen. The story of Haman's wicked attempt to destroy them, and their preservation by means of Mordecai and Esther, are at large related in the book of *Esther*. I shall therefore only observe here, that this festival, instituted in memory of that deliverance, was called *Purim*, from the Persian word *Pur*, which signifies *Lots*; because Haman had *cast lots*, in the first month of the year, which marked out the twelfth month of the same year for the execution of his design. The *Feast of Lots* was celebrated among the Jews of Shushan on the fourteenth day of *Adar*, and among the other Jews of the Persian Empire on the fifteenth of the same month, which answers to our February.

The Jews have continued to observe the festival of Purim in all ages. On the Eve of the Feast, they keep a strict fast, in memory of that kept by Esther and Mordecai. They assemble in the synagogue, and light up lamps; and, as soon as the stars begin to appear, they begin to read the book of *Esther*. There are five places in the text, at which the reader raises his voice with all his might, and makes a dreadful howling. When he comes to the place that mentions the ten sons of Haman, he repeats it very quick, without taking breath, to shew that these ten persons were destroyed in a moment. Every time the name of Haman is pronounced, the children with great fury strike against the benches of the synagogue, with mallets or stones, and make lamentable cries. Formerly it is said, they used to bring into their synagogues a great stone, having the name of *Haman* written upon it; and all the time the book of *Esther* was reading, they struck upon it with other stones, till it was broken to pieces. It was a custom likewise to erect a gibbet, and hang upon it a man of straw, which they called *Haman*. But it being thought they had an intention to insult the Christians upon the death of Christ, the emperor Theodosius II forbade them the use of this ceremony, upon penalty of forfeiting all their privileges.

BUNYON,
Syn. Jud. c.
24.

The feast of *Purim*, or *Lots*, in the manner the Jews observe it, has a good deal of resemblance to the *Bacchanalia* of the Pagans. Mirth, diversions, and good cheer, make as it were the very essence of it. The spirit of revenge, which animated the Jews of Shushan against their enemies, has passed down to their posterity. They allow the drinking of wine, on this occasion, to excess, because they say, it was by making king Ahasuerus drunk, that Esther procured the deliverance of the Jews. They compel every one to be present at the synagogue, because all had a share both in the danger and deliverance.

PURITANS. A sect of rigid *Calvinists*, who made their first appearance in England about the year 1565, in the reign of Queen Elizabeth.

Thuanus gives us the following account of them: 'At the same time, in England, Coleman, Burton, Hallingham, and others of the same opinions, who believed, or at least pretended to believe, that their own scheme of religion was more *pure* and unexceptionable than any other, began to call in question the received discipline of the Church of England, and to oppose the Liturgy, and authority of the bishops; because, they said, these differed but little from the Church of Rome, and, for their own parts, they thought themselves obliged to conform to the Plan of Geneva. Though they were checked at first, yet their party increased to a considerable number. Some of the Bishops inclined to their persuasion, and many of the Lay gentry, who wanted to have more of the Church lands; not to mention the common people, who were fond of novelties, and best pleased with those, which made most noise against the Pope.'

Hist. lib. 43.

The rise of this sect greatly alarmed both the Church and the State, who were very vigilant in their endeavours to suppress it. Nor were the *Puritans* less active to increase their party; and, the more strongly to secure their profelytes, they obliged such, as entered into their congregations, to make the following *Profession*.

'Being thoroughly persuaded in my conscience by the working, and by the word of the Almighty, that these relics of antichrist be abominable before the Lord our God; and also, for that by the power, mercy, strength, and goodness, of the Lord our God only, I am escaped from the filthiness and pollution of these detestable traditions, through the knowledge of our Lord and Saviour Jesus Christ; and last of all, inasmuch as by the working also of the Lord Jesus his holy Spirit,

COLLIER'S
Ecc. Hist. P.
2. B. G. p.
544.

‘ Spirit, I have joined in prayer, and hearing God’s word, with those that have not yielded to this idolatrous trash, notwithstanding the danger for not coming to my parish-church, &c. Therefore I come not back again to the preaching, &c. of them that have received these marks of the *Romish* beast.

‘ I. Because of God’s commandment to go forward to perfection, *Heb.* vi. 1. *2 Cor.* vii. 1. *Psal.* lxxxiv. 1. *Eph.* iv. 15. Also to avoid them. *Rom.* xvi. 17. *Eph.* v. 11. 1 *Thes.* v. 22.

‘ II. Because they are abomination before the Lord our God. *Deut.* vii. 25, 26. and xiii. 17. *Ezek.* xiv. 6.

‘ III. I will not beautify with my presence those filthy rags, which bring the heavenly word of the Eternal our Lord God into bondage, subjection, and slavery.

‘ IV. Because I would not communicate with other mens sins. *John* ii. 9, 10, 11. *2 Cor.* vi. 17. Touch no unclean thing, &c. *Sirach* xiii. 1.

‘ V. They give offences, both to the preachers and the hearers. *Rom.* xvi. 17. *Luke* xvii. 1.

‘ VI. They glad and strengthen the Papists in their errors, and grieve the godly. *Ezek.* xiii. 21, 22. Note this 21 verse.

‘ VII. They do persecute our Saviour Jesus Christ in his members. *Acts* ix. 4, 5. *2 Cor.* i. 5. Also they reject and despise our Lord and Saviour Jesus Christ, *Luke* x. 16. Moreover, those labourers, who at the prayer of the faithful, the Lord hath sent forth into his harvest, they refuse, and also reject. *Matt.* ix. 38.

‘ VIII. These Popish garments are now become very idols indeed, because they are exalted above the word of the Almighty.

‘ IX. I come not to them, because they should be ashamed, and so leave their idolatrous garments, &c. *2 Thes.* iii. 14. If any man obey not our sayings, Note him.

‘ Moreover, I have now joined my self to the Church of Christ. Wherein I have yielded my self subject to the discipline of God’s word, as I promised at my baptism. Which if I should now again mistake, and join my self with their traditions, I should forsake the union, wherein I am knit to the body of Christ, and join my self to the discipline of antichrist. For in the church of the traditioners, there is no other discipline than that which hath been maintained by the antichristian Pope of Rome; whereby the Church of God hath always been afflicted, and is until this day. For the which cause I refuse them.

‘ God give us grace still to strive in suffering under the cross, that the blessed word of our God may only rule, and have the highest place to cast down strong holds, to destroy or overthrow policy or imaginations, and every high thing that is exalted against the knowledge of God, and to bring into captivity or subjection every thought to the obedience of Christ, &c. *2 Cor.* x. 4, 5. That the name and word of the Eternal, our Lord God, may be exalted, or magnified above all things, *Psal.* viii. 2.’

At first, these Dissenters had no distinct form either of discipline or worship, but every preacher was left to his discretion. Afterwards Cartwright, one of their principal Divines, drew up a body of discipline; and this book was looked upon as the standard for public worship. They continued a distinct sect for some time, but were afterwards lost in the body of the Protestant Dissenters.

P U T E A L [*Lat.*] So the Romans called a little altar, hollow at the top, like a *pit* or *well* (as the name imports); which they used to erect over such places, as had been struck and damaged by thunder.

There was one in the *Forum Romanum*, near the statues of Marfyas and the two Janus’s. It was called *Puteal Libonis*, having been erected by Scribonius Libo, by order of the senate. Close by this *Puteal* was the Pretor’s Tribunal, before which all matters were brought relating to the Bankers, who usually dwelt in this part of city. Horace, describing the hurry of affairs in Rome, tells us he was desired by Roscius to attend in this place.

Mit. 6. l. 2.
v. 35.

----- ante secundam
Roscius orabat sibi adesses ad Puteal cras.

Under these altars the *Aruuspices* carefully buried all that had received any injury from the thunder. Lucan alludes to this custom in the following verses :

----- Aruns disperfos fulminis ignes
Colligit, & terræ mœsto cum murmure condit.

Lib. 1. ver.
601.

*Aruns collects the marks of heaven's dread flame ;
In earth he hides 'em with religious hand,
Murm'ring a pray'r.*

R O W E.

P U Z Z A. A goddess of the Chinese. Her image is seated on the flower *Lotos*: it has sixteen hands, armed with knives, swords, halberts, books, fruits, plants, wheels, goblets, vials, &c. KIRCHER,
China illustr.

The Chinese Bonzes give the following account of this goddess. Three Nymphs, they say, came down from heaven to wash themselves in a river. They were scarce got into the water, before the herb called *Vesicaria*, or *Lotos Aquatica*, appeared on one of their garments, with it's coral fruit upon it, and they could not imagine from whence it should proceed. The nymph, to whom the garment belonged, was unable to resist the temptation of tasting such charming fruit, and, by indulging her curiosity, became pregnant, and was delivered of a boy, whom she took care of till he was of age, and then, leaving him to pursue the dictates of his own inclinations, returned to heaven. He afterwards became a great man, a law-giver, and a conqueror. The Nymph, his mother, is worshipped as a goddess, under the name of *Puzza*: but why such a number of hands is ascribed to her, we cannot say.

P Y A N E P S I A [Gr.] An antient Athenian festival, so called, ἀπὸ τοῦ εἶπειν πύρνα, from *boiling pulse*; of which Plutarch gives the following account.

Theseus, after the funeral of his father, paid his vows to Apollo upon the seventh day of the month *Pyanepsion*; because on that day the youths, who returned with him safe from Crete, made their entry into the city. These young men, putting all that was left of their provision together, and boiling it in one common pot, feasted together on it, and made great rejoicing. Hence was derived the custom of boiling pulse on this festival. In Theseo.

They likewise carried about an olive-branch, bound about with wool, and called *Εἰρεσιώνη*, from εἶρος, *wool*, and crowned with all sorts of first-fruits, to signify that scarcity and barrenness were ceased, singing in procession this song:

Εἰρεσιώνη, σῆμα φέρειν, καὶ πόνος ἄρτιος,
Καὶ μέλι ἐν ὑγύλῃ, καὶ ἔλαιον ἀναψήσασθαι
Καὶ κώλικ' εὐζωρον, ὡς ἂν μεθύσῃ καθεύδης.

*Eirefione, figs produce,
And wholesome bread, and chearful oyl,
And honey, lab'ring bees sweet toil;
But above all wine's noble juice;
Then cares thou in the cup shalt steep,
And full of joy receive soft sleep.*

D U K E.

When the solemnity was over, it was usual to erect the olive-branch before their doors, as a preservative against scarcity and want.

P Y T H I A. See O R A C L E S.

P Y T H I A N G A M E S. See G A M E S.

Q.



UADRAGESIMA. See LENT.

QUAKERS. A religious sect, which made it's first appearance in England during the *Interregnum*: so called, in derision, from certain unusual *tremblings* and convulsions, with which they were seized at their first meetings.

*Vid. Scrip-
tores Hist.
Angl.*

Their founder was *George Fox*, a shoemaker, born at Draiton in Leicestershire: who, as he wrought at his trade, used to meditate much on the scriptures. This, together with his solitary life, improving his natural melancholy, he began at length to have visions, and, in consequence thereof, set up for a preacher. This new prophet proposed but few articles of faith; insisting chiefly on moral virtue, mutual charity, the love of God, and a deep attention to the inward motions and secret operations of the Spirit. He required a plain simple worship, and a religion without ceremonies; making it a principal point to wait, in profound silence, the directions of the holy Spirit.

The genius of the times, the novelty of the doctrine, and the great appearance of piety and devotion in *George Fox*, soon gained him disciples. At first, they were led into some extravagances: for they would run naked about the streets, and interrupt the ministers in sermon-time; for which many of them were imprisoned. *George Naylor*, one of their company, was styled by his followers the Son of God, and king of Israel; and they proceeded so far, as to strew garments before him, and hail him, at his entry into Bristol, with *Hosanna to the son of David!* He was tried for this impiety, whipped for blasphemy, and excommunicated by his brethren.

However, these extravagancies wore off, and the *Quakers* settled into a regular body, professing great austerity of behaviour, a singular probity and uprightneſs in their dealings, a coldness and sparingness of discourse, a great frugality at their tables, and a remarkable plainness and simplicity in their dress.

The system of *Quakerism* is laid down, in fifteen *Theses*, by Robert Barclay, in a well written Apology, addressed to King Charles II. The principal doctrines held by these people are: that God hath given to all men, without exception, *super-natural light*, which being obeyed can save them; and that this light is Christ, *the true light, which lighteth every man that cometh into the world*: that the Scriptures were indeed given by inspiration, and are preferable to all other writings in the world; but that they are no more than a Secondary Rule of faith and practice, in subordination to the Light or Spirit of God, which is the Primary Rule: that immediate Revelation is not ceased, *a measure of the spirit being given to every one to profit withal*: that, in divine worship, men and women ought to wait in silence the motions of the Spirit, before they open their mouths in prayer to God, or in testimony to the people: that all superstitions and ceremonies, of meer human institution, in religion, ought to be laid aside; as also, in civil society, the saluting one another by pulling off the hat, bowing, or the like; and the saying *Thou*, instead of *You*, to a single person: lastly, that men and women ought to be plain and grave in their apparel, sober and just in their whole conversation, and *at a word* in all their

their dealings; and not to swear, or fight, or bear any carnal weapons. This is their own account of themselves, and their tenets.

To this may be added, that they entirely set aside the use of the two Christian Sacraments, Baptism and the Lord's Supper; alledging, that they are both meer Jewish practices, used as types and significations of something future; which being accomplished in Christ, the figures ought no longer to be used. They reject all ministry and ordinances; and any one, without distinction of quality or sex, who is of a sober life, and believes him or herself to be moved thereto by the spirit, is allowed to preach or prophecy in their assemblies.

As to the doctrinal points of Christianity, it is hard to say what their opinions are. It is pretended, they acknowledge the *three that bear record in heaven*, but reject the school-terms of *Trinity*, *Hypostasis*, &c. as unscriptural. They have been charged with denying the Incarnation, Humanity, and even Divinity, of Christ, and with allegorizing away the Crucifixion, Resurrection, and Ascension of our Lord.

As to discipline and polity; the affairs of the community are managed in their Assemblies, of which there are several kinds; as monthly, quarterly, yearly, second day's meetings, and meetings of sufferings.

The monthly and quarterly meetings are held in their respective counties. To these Deputies are sent from the several particular meetings. Here enquiry is made into the state of each meeting; who violate the rules of the community; who pay tythes (which they look upon as antichristian) or church-rates; and who suffer for non-payment of either; and accordingly they proceed to approve or censure. Here too they excommunicate, and receive again to communion. Of all which exact registers are kept.

From these meetings appeals lie to their yearly assemblies, which are always held in London, and consist of three orders or classes: namely, Representatives sent from the quarterly meetings, Correspondents for the several counties, and foreign countries, and ministers or preachers. Hither are transmitted accounts of what has been transacted in all the monthly and quarterly meetings. Here measures are concerted, and directions given as to behaviour about tythes, rates, &c. and here they compose differences, and make provision for the poor. Here public accounts are audited; and proper instructions given to the deputies, to be observed at their return; and from hence a yearly Epistle of Admonition is dispatched, to be read in all the monthly and quarterly meetings.

The *Second day's meeting* is a standing committee, consisting of the principal preachers in and about the city, who meet every Monday to concert particular cases and exigencies, which happen between the yearly meetings.

The *Meeting of Sufferings* is held likewise every week, and consists of the correspondents for each county. Its business is, to receive complaints from such as have suffered for non-payment of tythes and rates, and to procure them relief, either by sending them money (for which they have a settled fund) or by soliciting their cause, or both.

The *Quakers* are a sober, quiet, people; of exemplary morals, and remarkably charitable and friendly to each other.

QUARTO-DECIMANI [*Lat.*] An ancient Christian sect, so called, EPIPH. HÆR. 50. c. 1. because they maintained, that the festival of *Easter* was always to be celebrated, conformably to the custom of the Jews, on the *fourteenth* day of the Moon of March, whatever day of the month that happened to be.

This opinion occasioned a warm dispute between the Asiatic and western Churches; the former adhering strongly to it, and alledging the authority of St John, their apostle. Polycrates, bishop of Ephesus, wrote a long and warm letter, in the name of all the bishops of Asia, to Pope Victor and the Church of Rome; wherein he defended the usage of the eastern Churches in this point. But the Pope, not satisfied with this apology, would have proceeded to excommunicate those Churches, had not some of the most eminent bishops, and particularly Irenæus, interposed, and dissuaded him from disturbing the peace of the Church.

The *Quarto-decimans* were not properly treated as heretics, till after the Council of Nice, which ordained, that all Churches should keep Easter-day on the Sunday Can. 21. that followed the fourteenth of the Moon. See **EASTER**.

QUENAVADY.

Ceremonies,
 &c. of the
 East-Indians.
 ap. Relig.
 Cerem. T. 3.

QUENAVADY. An idol, or false god, of the Pagan East-Indians. He is seated on a throne, behind a curtain, which is drawn back, whenever any devotee comes to pay homage to him. He is represented with the head, the teeth, and the trunk of an elephant, with a crescent on his forehead. He has long hair, large eyes, broad ears, and red spots on his face; but the rest of his body, which glitters like gold, is of a human shape. He has four arms, and a prodigious wide prominent belly. His loins are girded either with a piece of stuff or painted linnen, which hanging down before on his thighs is tied under his navel. He has several gold rings on his feet. In one of his hands he hold a Disc or Quoit; in another a long staff; in the third a kind of porrenger, and in the fourth a rope or string.

This ridiculous deity is the son of *Ixora*, who begot him in a solitude, to which he had banished himself for having cut off one of Brama's heads. And the reason of his resemblance to an elephant is, his parents having metamorphosed themselves into those creatures when they begot him. He was as yet but very young, when he had the impudence to thrust his trunk under his mother's petticoats, as she held him in her arms; for which offence his father castrated him.

The Indian doctors represent *Quenavady* as an insatiable deity, who devours every thing that is set before him. They relate, that he dwells in a delicious place, in the midst of a sea of sugar. Two women, who stand by his side, are perpetually throwing sugar down his throat with very large spoons.

To this god the Indians offer the first-fruits of their works; authors set his name at the head of their writings, and artificers of all kinds invoke his assistance. They say, a man must serve *Quenavady* six and thirty years, before he can obtain any thing he prays for: at the end of twelve years, he moves his right ear, to signify that he requires twelve years more worship; after which he moves his left ear, to denote that he expects they should serve him the other twelve years with the utmost strictness.

The Indians of Coromandel and Malabar look upon the fourth of the moon of August as a very unlucky day, because of the curse, which *Quenavady* uttered in his anger against the moon, for laughing at him one day, when he happened to fall down. The choleric god protested, that whoever should presume to look on the moon that day, should fall into great misfortunes, and be cut off from his caste or tribe. The idolaters, because of this curse, confine themselves in their houses that day, and will not so much as look into any water, for fear of seeing the reflexion of the moon in it.

OVINGTON.
 Voyages, T.
 2.

QUIAY-PORAGRAY. An idol, or false god, of the *Banians*. In honour of this deity, they form a solemn procession, carrying him in a triumphal chariot, attended by fourscore and ten priests dressed in yellow satin. His devotees fall prostrate on the ground before him, that his chariot-wheels may run over them. Others voluntarily throw themselves upon sharp iron spikes, fastened on purpose to the car, which tear their flesh to pieces; esteeming it a happiness to be mangled and wounded in honour of their god. These martyrs of the idol are very much respected by the populace, insomuch that some of them endeavour to get as close to them as possible, that the blood of such devout penitents may trickle upon them. The spikes themselves are deemed sacred, and the priests deposit them as holy relics in the temples.

LIV. l. 4.

QUIET or REST. In Latin, *Quies*. The Romans deified this, which is a meer privation of motion.

De Civit. dei,
 c. 16.

Quiet had a temple in the *Via Labicana*. There were no public sacrifices to this inactive deity, because (according to St Augustin) the Romans were an *unquiet* people, that is, more fond of war than peace; but rather, because it was looked upon as slothful to love rest better than labour.

Quiet seems to have been therefore deified, because life is prolonged, and sweetened, by a succession of labour and rest.

FENELON,
 Maximes des
 Saintes.

QUIETISTS. A religious sect, which made a great noise towards the close of the last century. They were so called from a kind of absolute *rest* and inaction,

inaction, which the soul is supposed be in, when arrived at that state of perfection, which they called the *Unitive Life*.

To arrive at this, a man (to use the language of the *Quietists*) is first to pass through the purgative way; that is, through a course of obedience, inspired by the fear of hell. Hence he is to proceed in the illuminative way; to go through cruel combats, and endure violent pains, not only the usual aridity of the soul, and the common privations of grace, but even the pains of hell. The man believes himself damned, and this persuasion continues strongly in him several years. St Francis de Sales (say the *Quietists*) was so fully convinced thereof, that he would not allow any person to contradict him therein. But the man is, at length, sufficiently rewarded for all this, by the embraces of God, and his own deification.

Then the soul enters into a perfect *Quietude* or rest. Here it is wholly employed in contemplating its God: it acts no more, thinks no more, desires no more, but lies perfectly open to the infusions of the grace of God, who thereby turns and drives it where and how he will. In this state, it no longer needs prayers, or hymns, or vows. It is, as it were, laid in the bosom, and between the arms, of its God. Quitting the existence it had before, it is transformed into, and swallowed up in the divine being, so as not to perceive its being distinguished from God himself. Such was the jargon of the *Quietists*.

Molinos, a Spanish priest, who died at Rome, in the prison of the Inquisition, passes for the author of *Quietism*; though it is certain, the *Illuminati*, in Spain, had taught something like it before. See *ILLUMINATI* and *HESYCHASTÆ*.

The Mohammedans seem to be no strangers to *Quietism*. The Koran says: *O thou Soul, which art at rest, return unto thy Lord, &c.* Interpreters expound this of the soul, which having, by pursuing the concatenation of natural causes, raised itself to the knowledge of that being, which produced them, and exists of necessity, rests fully contented, or acquiesces in the knowledge of him, and the contemplation of his perfections. Ch. 90

QUINDECENVIRI [*Lat.*] The *fifteen men*. A college of magistrates, among the Romans, whose business it was to preside over the sacrifices. SERVIUS in Æn. vi.

Under *Tarquinus Superbus*, there were but two persons appointed to this office, who were therefore called *Duumviri*, the *two men*. Their number at length grew to ten, and then they were called *Decemviri*, the *ten men*. In Cicero's time they had reached fifteen, when they assumed the name of *Quindecenviri*, the *fifteen men*; and though afterwards their number was increased to sixty, yet they still retained the name of *Quindecenviri*.

On the Eve before any solemn sacrifice, these officers made a procession through the city, carrying, as their ensign, a dolphin at the end of a pole; that fish being esteemed sacred to Apollo. For this reason, on ancient medals, a dolphin joined with a tripod marks the priesthood of the *Quindecenviri*.

They were the interpreters of the Sibylls books; which however they never examined but by a *Senatus consultum*, or express order of the Senate.

QUINQUAGESIMA. See *SEPTUAGESIMA*, &c.

QUINQUATRIA [*Lat.*] Among the Romans, were festivals celebrated at Rome, in honour of Minerva, after much the same manner as the *Panathenæa* at Athens. See *PANATHENÆA*.

They were called *Quinquatria*, because they lasted five days beginning on the eighteenth of March. On the first, they offered sacrifices and oblations, without effusion of blood, because it was the goddess's birth: the second, third, and fourth were spent in the shows of the Gladiators, because Minerva was a warlike deity; and on the fifth they went in procession through the city and offered sacrifices of victims to the goddess. Thus Ovid:

*Una dies media est, & sunt sacra Minervæ,
Nominaque a junctis quinque diebus habent.
Sanguine prima vacat: nec fas concurrere ferro;
Causa, quod est illa nata Minerva die.
Alterâ, tresque super strata celebrantur arena.
Ensis exercitis bellica læta dea est - - - -*

*Fast. l. 3. v.
809.*

*Summa dies è quinque tubas lustrare canoras
Admonet, & forti sacrificare deæ.*

At this time, the young men and women paid their devotions to Minerva, to obtain skill and learning :

Ibid. v. 815.

*Pallada nunc pueri teneræque orate puellæ :
Qui bene placarit Pallada, doctus erit.*

The Physicians likewise offered presents to the goddesses :

Ibid. v. 827.

*Vos quoque, Phœbea morbos qui pellitis arte,
Munera de vestris pauca referte deæ.*

MONTE.
Antiq. T. 5.
P. I. B. 4. C.
14.

QUINQUEVIRI. [Lat.] The *five men*. An order of priests, peculiarly appointed for the sacrifices to the dead, or celebrating the rites of *Erebus*. This we learn from the following inscription at Metz in Germany :

M. ANTONIUS. MARTIAL.
PONTIF. CUR. IIIII. VIR.
SACROR. EREBI.

i. e. Marcus Antonius Martialis, Pontifex Curiae Quinquevirorum sacrorum Erebi.
' M. Ant. Mart. Pontiff of the court of the *Quinqueviri*, or five priests, established
' for the sacrifices of *Erebus*.'

EPIPH. Hæc.
49.
BARON. An.
173.

QUINTILIANS. Christian Heretics, who appeared in Phrygia, about the year 189. They were so called from the honour paid to *Quintilla*, a woman of bad life, and mistress to the heresiarch Montanus.

The *Quintilians* were *Montanists* : but the error, which distinguished them from other sects was, that women ought to be ordained priests, and even bishops ; because Jesus Christ had appeared under the form of a woman to Priscilla, and had placed himself in bed with her, to shew that man and woman were equally chosen by God for the priesthood. Hence they honoured Eve, and Miriam the sister of Moses, and all those women, who had been blameable in the sight of God.

Among the *Quintilians*, there were certain young women, who pretended to prophesy in their assemblies, and accompanied their predictions with tears, groans, and convulsions. This spirit of Fanaticism has been frequently revived ; and particularly very lately by the *Convulsionaries* of France, who took their rise at Paris, in the church-yard of St Medard, at the tomb of Abbé Paris, who died in the party of the Appellants against the bull *Unigenitus*.

The error of the *Quintilians* was at first looked upon as folly and madness ; but, as it appeared to gain ground, the council of Laodicea, in 320, condemned it. St Epiphanius wrote against the *Quintilians*.

QUIRINALIA. See the following article.

QUIRINUS. Romulus, the founder of the Roman Empire, was worshipped, after his death, under the name of *Quirinus*.

1. 1 v. 1. r. c.
13.
PLUT. in Ro-
mulo.

When Romulus made a treaty with Tatius king of the Sabines, it was agreed, that the two people should be united upon an equal foot. As the common city was to retain the name of *Romulus*, and be called *Rome* ; so the common inhabitants of this city were to assume the name of *Quirites*, from *Cures* the capital city of the Sabines ; or from *Quiris*, a deity worshipped by the Sabines. *Quiris*, in the Sabine language, signified both a *dart*, and a warlike deity armed with a dart : but whether the god gave name to the dart, or the dart to the god, is uncertain. The worship of this god *Quiris* continued in Rome all Romulus's reign : but, after his death, Romulus took both the place and name of the god *Quiris*, and was honoured under the title of *Quirinus*.

Romulus,

Romulus, it is pretty certain, was murthured by the senators ; who, to impose upon the people, suborned one Julius Proculus to assure the people, that Romulus had appeared to him, as he was travelling, bidding him tell the Romans, that he was called back to heaven, from whence he had his original, and that he would be always assistant to them under the name of the god *Quirinus*. Proculus added, that the apparition was in glittering armour, and his stature taller than that of mortals. The people were transported with joy, and turned their murmurs into the worship of this new deity. The poets flattered the general opinion of Romulus's deification, and feigned that he was carried up to heaven by the god Mars. Thus Ovid, describing his assumption :

----- pressos temone cruento
Impavidos conscendit equos Gradivus, & ic̄tu
Verberis increpuit : pronumque per aëra lapsus,
Constitit in summo nemorosi colle Palatî :
Reddentemque suo jam regia jura Quiriti,
Abstulit Iliadem.

Metam. l. 14.
v. 820.

*The pow'r armipotent now mounts the car,
His fiery coursers lashing thro' the air.
Mount Palatine he gains, and finds his son
Good laws enacting on a peaceful throne.
Then vaults upon his car, and to the spheres,
Swift as a flying shaft, Rome's founder bears.*

Dr GARTH.

And Horace ;

----- hac Quirinus
Martis equis Acheronta fugit.

Od. 3. l. 5.
v. 15.

*Romulus by Mars thro' this blest path was shewn,
And 'scaped the woes of gloomy Acheron.*

Anonym.

We have, in the poet Ennius, a prayer, which was made to this new deity ; as follows :

*O Romule, Romule, dico ô !
Qualem te patriæ custodem dii genuerunt,
Tu produxisti nos intra luminis auras.
O Pater, O Genitor, O sanguen diis oriundum !*

i. e. I invoke thee, O father Romulus, guardian of thy country, descended from the gods ! for thou hast produced us into life.

A festival was instituted to Romulus, at Rome, called *Quirinalia*. It was celebrated on the seventeenth of February. An High-priest, who was always chosen out of the Patricians, presided over the worship of the new god, with the title of *Flamen Quirinalis*.

QUIRIS. See the preceeding article.

QUISANGO. An idol, or false god, of the *Guaguas* or *Jages*, an idolatrous people of the kingdom of Matamba, in Africa. PURCHAS.

This deity is represented under the form of a giant twelve feet high. His image is shut up within a small inclosure made of elephants teeth, each embellished with the scalp of some slave or captive, that has been sacrificed in honour of the deity. His offerings are, besides, the blood of goats poured at his feet, and libations of palm-wine.

QUITZALCOALT. An idol, or false god, of the idolatrous Mexicans. He was particularly worshipped by all persons concerned in traffick. Forty days before the feast of this god, the merchants purchased a slave of a very fine shape, who, during that time, represented the deity, to whom he was to be sacrificed on

Relig. of the
Mexicans. ap.
Rel. Cer. T. 3.

on the day of the festival : but they first washed him in the *lake of the gods* ; for so they called the water, which was to prepare him for his *apotheosis*. The poor wretch, thus deified, spent his time in dancing and rejoicings, the devotees all the time worshipping him : and, lest he should forget his fatal destiny, two antient ministers of the idol refreshed his memory with it, nine days before his being sacrificed. He was obliged to dissemble mirth ; and, if he happened to discover any concern at his approaching fate, the priests gave him an intoxicating liquor, to render him insensible. The day of the feast being come, they again adored the miserable victim, and incensed him several times. At twelve o'clock at night they sacrificed him, offered his heart to the moon, and afterwards laid it before the idol.

This deity was adored after another manner at *Cholula*, where he was looked upon as the god of the air. He was also considered as the founder of the city, the institutor of penance, and the author of sacrifices. His idol was represented sitting on a kind of pedestal, habited in a cloak powdered with red crosses. His devotees used to fast, and draw blood from their tongues and ears, to make themselves agreeable to him. Before they went to war, they sacrificed to him five boys, and as many girls three years old.



R A B B I N S.

R.



RABBINS. A title, which the Pharisees, and Doctors of the Law, among the Jews, assumed. It is Hebrew, and signifies *Masters* or *Excellents*.

The Rabbins presided in the Jewish Schools, where they sat upon raised chairs, and their scholars or disciples at their feet. Hence St Paul is said to have been educated *at the feet of Gamaliel*. The studies of the Jewish Doctors being employed either upon the bare text of the Law, or the traditions, or the Cabbala; hence arose three distinct sorts of Doctors, and so many different schools. Those, who chiefly studied the letter or text of the scripture, were called *Caraites*; those, who studied the *Cabbala*, *Cabbalists*; and those, who placed their chief study in the traditions, or oral law, were styled *Rabbins* or *Rabbinists*. See **CABBALA**, and **CARAITES**. Acts xxii. 3.

There were several gradations before they arrived at the dignity of a Rabbin, as among us to arrive at the degree of Doctor. For this title was not conferred till they had acquired the profoundest knowledge of the Law and the traditions. It does not appear, that there was any fixed age, or previous examination: but when a man had distinguished himself by his skill in the written and oral law, and passed through the subordinate degrees, he was saluted a *Rabbin* by the public voice. LEO of Modina, Cerem. Jud. p. 2. c. 3. CUNÆUS, de repub. Hebr.

The *Rabbins* omitted nothing to procure to themselves credit, authority, and respect among the people, who yet were generally inclined to despise them. The Jews have several books written by their Rabbins, in Astronomy, Physic, and Theology. They boast of a succession of Rabbins from Moses down to the present times. They speak with great emphasis of their schools set up in Palestine after the destruction of the temple, and they produce lists of Doctors, who taught therein. But all these things are so ill put together, that nothing can be concluded from them.

It is probable, the title of *Rabbi* became in use not long before the birth of Christ, and that Simeon (who took our Saviour in his arms) was the first Doctor so called. And the reason perhaps was, because the Jewish learning was then vainly supposed to have arrived at its utmost height; it being with the Jews at that time, as it proved afterwards among the Christian Doctors, who arrogantly assumed the epithets of *Seraphic*, *Angelic*, and other ostentatious titles. Our blessed Saviour disapproved of this proud title, and cautioned his disciples against being called *Rabbi*.

From the time of the men of the Great Synagogue, to the publishing the Misna, the Pharisees, or Jewish Doctors, were called *Tannaim* or Traditionaries. From the publication of the Misna, to that of the Babylonish Talmud, they were called *Amoraim* or Dictators. For about an hundred years after the publication of the Talmud, they were called *Saboraim* or Opinionists. After that they had the appellation of *Geonim*, or sublime and excellent Doctors. But for these latter times, the general name of *Rabbi* is that, whereby these learned men are distinguished, there being no other title among them for near seven hundred years past: for, about the year 1040, all their schools in Mesopotamia, where only they enjoyed these high titles, being destroyed, and all their learned men expelled from thence by

the Mohammedan Princes, who governed in that country, their men of learning retain no other title than that of *Rabbi*.

BARTO-
LOCCI, Bibl.
Rabbin.

The most famous among the Rabbinical Doctors are: (1) Nathan, head of the academy at Rome, in the beginning of the XIIth century, and author of an explication of all the terms of the Talmud: (2) Aben-Ezra, who died in 1174, and who wrote a literal and grammatical exposition of scripture, in great esteem among the commentators: (3) Maimonides, or Moses the son of Maimon, born at Corduba in 1131, the most rational of all the Rabbins: (4) Joseph Kimchi, who flourished in 1160, and wrote commentaries on the scripture: (5) David Kimchi, son of Joseph, a great grammarian, and so highly esteemed for his works, that the Jews, alluding to his name, which signifies a *mill*er, say, by way of proverb, *there is no meal without Kimchi*, that is, no real knowledge without this Rabbin: (6) Solomon Jarchi, who taught in the XIIth century, in Languedoc, and author of a commentary on the Gemara. See PHARISEES, TALMUD, &c.

RAMADHAN (THE FAST OF). A solemn season of fasting, among the Mohammedans; something like the Christian *Lent*.

Ch. 2.

Ramadhan is the ninth month of the Arabic year. During this month the Mohammedans observe a very rigorous fast, in consequence of the following precept of the Koran: 'The month of Ramadhan shall ye fast, in which the Koran was sent down from heaven, a direction unto men, and declarations of direction, and the distinction between good and evil. Therefore let him among you, who shall be present in this month, fast the same month; but he, who shall be sick, or on a journey, shall fast the like number of other days. God would make this an ease unto you, and would not make it a difficulty unto you; that ye may fulfil the number of days, and glorify God, for that he hath directed you, and that ye may give thanks — It is lawful for you, on the night of the fast, to go in unto your wives: they are a garment unto you, and ye are a garment unto them — And eat and drink, until ye can plainly distinguish a white thread from a black thread by the day-break. Then keep the fast until night, and go not in unto them, but be constantly present in the places of worship.'

D'HERBE-
LOT, Bibl.
Orient.

This fast consists in abstaining from meat and drink, and from lying with their wives each day, from the rising of the sun till the time that the stars appear: and it is of such strict obligation, that no artist or labourer is exempt from it; and the sick, travellers, and soldiers in the field, who cannot observe it in the month of Ramadhan, are obliged to fast another entire month instead thereof.

The Mohammedans call this month holy, and believe, that, as long as it lasts, the gates of Paradise are open, and those of hell shut.

RAPHAEL. One of the seven arch-angels, supposed to be continually before the throne of God. He is nowhere mentioned in scripture, but in the book of *Tobit*, where he is employed in journeying with Tobias, till he had married Sarah, the daughter of Raguel, and bringing him, together with his wife, back to his father and mother. The story is well known, and to this Milton alludes, when he says;

Paradise Lost,
B. 5. v. 221.

*Raphael, the sociable spirit, that deign'd
To travel with Tobias, and secured
His marriage with the seven-times wedded maid.*

That poet's description of Raphael, and his descent from heaven to Paradise, is so extremely beautiful, that it would be unpardonable to omit it.

Ibid. v. 266.

*----- Down thither prone in flight
He speeds, and thro' the vast ethereal sky
Sails between worlds and worlds: with steady wing
Now on the polar winds; then with quick fan
Winnows the buxom air: till within soar
Of towering eagles, & all the fowls he seems
A Phoenix, gaz'd by all, as that sole bird,
When, to enshrine his relics in the sun's
Bright temple, to Egyptian Thebes he flies.*

*At once on th' eastern cliff of Paradise
He lights, and to his proper shape returns,
A Seraph wing'd. Six wings he wore, to shade
His lineaments divine; the pair that clad
Each shoulder broad, came mantling o'er his breast,
With regal ornament: the middle pair
Girt like a starry zone his waist, and round
Skirted his loins, and thighs, with downy gold,
And colours dipp'd in heav'n: the third, his feet
Shadow'd from either heel with feather'd mail,
Sky-tintured grain! Like Maia's son he stood,
And shook his plumes, that heav'nly fragrance filled
The circuit wide.*

The word *Raphael* signifies the *Remedy* or *Physick* of *God*, and was given to this angel on account of the cures performed by him on Sarah and Tobit.

R A S P O U T E S. A religious sect among the Banians, a people of India. MANDESLC. OLEARIUS. They believe a kind of *Metempsychosis*, or transmigration of the souls of men into birds, which afterwards advertise their friends of the good or evil that shall befall them: for which reason they are very superstitious observers of the singing and flight of birds, which they take great care to nourish, in hopes that, when their souls are passed into these sort of animals, they will meet with the same care and regard from their surviving friends.

The *Raspoutes* are so called from their courage, this name being given them because they are valiant and love war, contrary to the inclination of the other Banians. For this reason the Mogul, and other Indian princes, make use of them in their armies.

R A V E N D I A N S. A sect of Heretics, among the Orientals; who admitted the *Metempsychosis*, or transmigration of souls, and who believed, that the spirit or soul of Mohammed, or of some other antient Prophet, had passed into the person of *Abou Giâfar al Mansor*, second Caliph of the race of the Abassides. For this reason, they paid that Caliph divine honours, making processions round his palace, like those made round the temple of Mecca, and called by the Mohammedans *Atbouaf*. D'HERBELLOT, Bibl. Orient.

This sect at length degenerated into a seditious and dangerous faction, which the same Caliph was obliged to exterminate.

R A U L I N S. Priests of the Banians, a people of India. They are divided PURCHAS. into three orders, and distinguished by several names. They are all dressed in yellow, and are shaved. Those, whom they call *Pungrins*, wear a sort of mitre, with a peak which falls down behind.

These Priests make a solemn vow of Celibacy, and are obliged to keep it upon pain of being degraded, and set on a level with the laity. Some of them reside in monasteries, founded by kings or illustrious noblemen. Some of these *Raulins* are hermits, and others school-masters.

Their sovereign Pontiff decides all religious matters throughout the whole kingdom, and recommends to the veneration of the public all such servants of the deity, as during their lives were shining examples of virtue and good manners. He is universally respected, and the king himself, who always gives him the right hand, never speaks to him but with the profoundest veneration.

R A Y M I. A solemn festival, which the antient *Yuca's* or emperors of Peru celebrated in the city of Cusco, in honour of the Sun. DE LAET, Hist. du nouveau monde.

This solemnity was performed in the month of June, after the solstice. Then all the Generals and Officers of the army, and all the *Curaca's* or great lords of the kingdom, being assembled in the city; the king, as Son of the Sun, and chief priest, began the ceremony in the great *piazza* of Cusco; where, turning to the east, and being all barefooted, they waited for the rising of the sun. As soon as they perceived it, the king, holding a great bowl in his hand, drank to the sun, and then gave it to those of the royal family, who all did the same. The courtiers drank

drank of another liquor, prepared by the priestesses of the Sun. This ceremony being finished, they all repaired to the temple of the Sun, into which only the Ynca and the princes of the blood entered, and there offered to the Sun golden vessels, and the figures of animals made in gold and silver: after which the priests sacrificed lambs and sheep, and the solemnity concluded with extraordinary feasting and rejoicings.

BINGHAM,
Orig. Ecclef.
B. 3. c. 5.

R E A D E R S. In Latin, *Leitores*. An inferior order of Ecclesiastics in the Christian Church.

The Order of *Readers* was not instituted, in the antient Christian Church, till the III^d century. Tertullian is the first, who speaks of them as a standing order in the Church. And therefore the office of *Readers* was purely of Ecclesiastical institution. It was however esteemed so honourable, that persons of the greatest dignity were ordained to it; as Julian is said to have been in the Church of Nicomedia, while he professed himself a Christian.

SOCRAT. 1.
3. c. 1.

Conc. Carth.
4. c. 8.

Novel. 123.
c. 54.

The office of the *Readers* was, to read the scriptures in the *Pulpitum*, or *Reading-desk*, which was placed in the body of the church. To this purpose they were ordained by the bishop, who put a bible into their hands, in the presence of the people, with these words: 'Take this book, and be thou a Reader of the word of God; which office if thou shalt fulfil faithfully and profitably, thou shalt have part with those that minister in the word of God.' The age, at which they might be ordained to this office, is fixed by one of Justinian's Novels, expressly forbidding any one to be ordained Reader before he was completely eighteen years old. Before this regulation, they were appointed to this office very early; as *Cæsarius Arelatensis* is said to have been at seven years of age. The reason why persons were ordained so young to this office was, that parents sometimes dedicated their children to the service of God from their infancy; and then they were trained up and disciplined in some inferior offices, that they might be qualified and rendered more expert for the greater services of the church.

Before the institution of the Order of Readers, the office of reading the scriptures seems to have been indifferently committed to the presbyters and deacons by the bishop's appointment.

The Order of *Readers*, as distinct from Presbyters and Deacons, is still kept up in the Church of Rome; where their office is, to read aloud the lessons and prophecies at Mattins and Mass. When a person is admitted into *Reader's Orders*, the bishop causes him to lay his hand upon the book of the Prophecies and Lessons, saying to him at the same time; *accipe, & eslo verbi Dei relator, &c.* 'receive this book; render an account of the word of God; and if you acquit yourself worthily of this office, be assured that you shall have a portion of the inheritance allotted to those, who from the beginning have dispensed the word of God.' This form is evidently borrowed from the antient one mentioned above.

The Church of England, and other Protestant Churches, have sunk the office of *Reader* among those of Presbyters and Deacons.

R E C H A B I T E S. A kind of religious order among the antient Jews, instituted by Jonathan the son of *Rechab*, comprehending only his own family and posterity.

Their founder prescribed them three things; first, not to drink any wine; secondly not to build any houses, but dwell under tents; and thirdly, not to sow any corn, or plant any vines. These rules the *Rechabites* observed with great strictness; as appears from the prophet Jeremiah, who takes occasion from their obedience to reproach the Israelites with their rebellions against God.

Ch. 35.

Rechab, from whom Jonathan and his posterity were denominated, lived under Jotham, king of Judah, and was descended from Jethro, the father-in-law of Moses.

R E C L U S E S. In Popish countries, are certain Religious, so called, because they are *shut up* in a very narrow cell of a hermitage, or monastery, and cut off, not only from all conversation of the world, but even of the house. This is a kind of voluntary imprisonment, from a motive either of devotion, or penance.

One Grimlaic, a priest in the IXth century, drew up a rule for the use of the *Recluses*; the principal articles of which are as follows. They were to take an oath of *Reclusion*, that is, never to stir out of their cell. But none were to be admitted to this oath, till they had given sufficient proofs of their abstinence, and had obtained leave of the bishop, or abbot of the monastery where they were to be shut up. When they had made their vow, and entered into their cell, the bishop was to set his seal on the door. The cell was to be very small, and very exactly closed. The Recluse was to have every thing in it necessary for the support of life conveyed to him through a window. If he were a priest, he might have a little Oratory, consecrated by the bishop, with a window which looked into the church, through which he might make his offerings at the mass, hear the singing, and answer those who spoke to him. But this window was to have curtains before it, so that the Recluse might neither see nor be seen. He was allowed a little garden, adjoining to his cell, in which he might plant a few herbs, and breathe a little fresh air. If he had disciples (which the Recluses seldom wanted) their cells were to be contiguous to his, with only a window of communication, through which they conveyed necessaries to him, and received his instructions. If a Recluse fell sick, his door might be opened for persons to come in and assist him, but he himself was not permitted to stir out.

The term *Recluses* is sometimes applied to incontinent wives, whom their husbands procure to be thus kept in perpetual imprisonment in some monastery or religious house.

RECOLLETS. A religious order in France and Flanders; being a *Reform* of the *Franciscans* or order of St Francis: for which reason they are likewise called *Fryars Minors of the strict observance*. See **FRANCISCANS**.

The *Recollets* are so called from that spirit of *recollection*, by which they were enabled to revive the rules and discipline of St Francis, which had been too much neglected.

This reform was introduced into France about the year 1592, in the convent of Nevers, by the authority of Lewis de Gonzague duke of Nevers, who, for that purpose, obtained a brief from Pope Sixtus V, to withdraw that convent from its dependence on the province of Touraine, and to incorporate it with that of Paris. From hence this order spread itself into other parts of France; and several settlements being made, they were divided into three *Custodies*. This method of government continued till 1612, when all the convents of the *Recollets* were thrown together under one province, called by the name of St *Dennis*.

Henry IV greatly favoured this reform, and permitted the *Recollets* to settle wherever they thought proper in his dominions. The Kings Lewis XIII and XIV were no less favourable to them, and always granted them their protection. The latter established a convent of *Recollets* at Versailles, and furnished them with all the sacred vessels and ornaments of the church, and all things necessary for the use of the religious. This prince, having formed a camp near St *Germain en Laye*, sent for twenty *Recollets* to administer the sacraments to the officers and soldiers during the encampment; and from that time this continued a custom in the king's armies, whether in Germany, Flanders, or Holland.

In 1615, The *Recollets* sent a mission into Canada, where they settled some convents. In 1660, they attempted another to the Island of Madagascar; but without effect: for the ship, in which the Religious embarked, after a long fight with an Algerine Corsair, was blown up in the air, and all the Missionaries destroyed.

The *Recollets* are at present divided into twelve provinces in France and Flanders, and one Custody in Lorrain.

RECTOR. In the constitution of the English Church, is the Parson, or Incumbent, of a benefice, with the Great Tythes. If these be impropriated, or in lay hands, he is then styled only *Vicar*.

Rectors are so called, *quia tantum jus in ecclesia parochiali habent, quantum prælatus in ecclesia collegiata*, i. e. because they have as much authority in their parish church as the bishop has in his collegiate church.

In England are reckoned 3845 *Rectories*.

R E C T O R Y. *See the preceding article.*

R E D I C U L U S. An imaginary deity of the antient Romans, to whom they consecrated a little temple in the way to the gate *Capena*.

Authors give different etymologies of the name *Rediculus*. It is universally agreed, that it was taken from a famous event in the Roman affairs; which was this :
 POLYB. l. 9. Hannibal, being arrived very near the city of Rome, saw hideous spectres in the air, which so terrified him, that he immediately retreated, and left his intended enterprize against Rome unattempted. In memory of this retreat, the Romans built a temple to the god *Rediculus*; so called, either (*quasi* Ridiculus) from the word *risus*, *laughter*, because this retreat exposed Hannibal to the laughter and contempt of the Romans; or rather, as Festus and Varro tell us, *à redeundo*, from that General's *turning back*. The latter author calls this god *Tutanus*, supposing that he had protected Rome against Hannibal.

Sat. *Hercules*
tuam fidem.

Noctu Annibalis cum fugavi exercitum,
 Tutanus hoc, Tutanus Romæ nuncupor.

Tutanus am I call'd, because by night
I put the force of Hannibal to flight.

See Bp. BUR-
 NET'S History
 of the Refor-
 mation.

The R E F O R M A T I O N. By this is meant that separation of the Church of England from communion with the Church of Rome, which began in the reign of King Henry VIII, and was fully established in that of Queen Elizabeth.

King Henry VIII was at first a great stickler for the See of Rome. No one discovered more zeal for it than he did in the beginning of his reign. He even wrote a book against Luther, entitled, *Of the Seven Sacraments*; and this gained him the new title of *Defender of the Faith*, which Pope Leo X bestowed upon him by a bull, and which his successors have preserved ever since their separation from the Church of Rome. But this zeal for the See of Rome was greatly cooled, when that court refused to grant him the satisfaction he expected with regard to his intended divorce from Queen Catherine. This seems to have been Henry's first motive of separation from that Church.

Cranmer, whom the king had raised to the See of Canterbury, in compliance with Henry's desire, dissolved his marriage, by a sentence pronounced *May 23, 1533*, without waiting for the sentence of the Court of Rome. This step made way for another. For the Parliament passed a bill, that for the future no person should appeal to the court of Rome, in any case whatever; but that they should all be judged within the realm by the prelates: that neither first-fruits, Annates, or St Peter's pence should any more be paid; nor palls, or bulls for bishoprics, be any longer fetched from Rome: and that whoever infringed this statute should be severely punished.

Clement VII, at that time Pope, threatened Henry with excommunication, in case he refused to acknowledge his fault, by restoring things to their former state, and taking back his Queen. However Francis I, King of France, interposed, and, in the interview which he had with the Pope at Marseilles, he prevailed with him to suspend the excommunication, till such time as he had employed his endeavours to make Henry return to the obedience of the Holy See. To this purpose he sent John du Bellay, bishop of Paris, to King Henry, who gave him some hopes of his submission, provided the Pope would delay the excommunication. Clement, though he could not refuse so just a request, yet limited the delay to so short a time, that, before Henry could come to any determinate resolution, the time was lapsed, and, no news coming from England, excommunication was pronounced at Rome, and set up in all the usual places.

The effects of this excommunication were very fatal to the See of Rome. The Pope, who began to repent of his over-hasty proceedings, found it impossible to appease King Henry. For that monarch now threw off all restraint, and openly separated from the See of Rome. The parliament declared him supreme head of the Church of England, and granted him the Annates and first-fruits, the tenths of the revenues of all benefices, and the power of nominating to all bishoprics. The parliament also passed another act, to deprive all persons charged with treason of the

the privilege of Sanctuary. And thus ended the Pope's power in England, *Anno Domini* 1534.

The King met with little or no opposition, in the prosecution of his designs, from the laity, who had the utmost aversion and contempt for the clergy, and were extremely scandalized at the vitious and debauched lives of the monks. But these latter preached with great vehemence against these innovations, and the priests prevailed with the peasants in the north of England to rise. However the mutineers accepted of a general pardon, laid down their arms, and took them up again: but being defeated, and most of their leaders executed, they were obliged to submit. John Fisher, bishop of Rochester, who had been the king's tutor, and the learned Sir Thomas More, Lord Chancellor, for refusing to acknowledge the king's supremacy, were beheaded.

As to King Henry himself, though he abrogated the authority of the See of Rome in England, yet he constantly adhered to the doctrines and principles of that Church, and even caused some Protestants to be burned.

The ruin of the Papal authority brought on a reformation in the doctrine, worship, and discipline of the Church of England. All the monasteries were dissolved, and the Monks set adrift. The bible was printed in English, and set up by public authority in all the churches; and the ceremonies of the Church were greatly altered. But King Henry, dying in 1547, left the Reformation imperfect, and as it were in its infancy.

In the succeeding reign, Seymour, duke of Somerset, regent and protector during the minority of Edward VI, greatly forwarded the Reformation, in which the parliament supported him with all their power. For he abolished private masses, restored the cup to the Laity, took away the images out of the churches, and caused the book of Common-Prayer to be revised and corrected. In this reign, the Reformation was solemnly confirmed by the Legislature, and had the sanction of an Act of both houses of Parliament. So many alterations occasioned great disorders in the kingdom. The common people having now not so easy an opportunity of getting a livelihood, because of the great number of monks, who being driven out of the suppressed monasteries were obliged to work; this fomented the discontent, inasmuch that several counties of England took up arms. But the rebels, after having been defeated in several engagements, accepted of the general pardon that was offered them.

The Reformation met with a great interruption during the reign of Queen Mary, who, being a bigotted Roman Catholic, began her reign with setting at liberty the Papists, restoring the Popish prelates to their Sees, and allowing a general liberty of conscience till the sitting of the Parliament, in which an Act was passed, prohibiting the exercise of any other religion but the Roman Catholic. Having strengthened herself by a marriage with Philip II King of Spain, she called a new Parliament, in which Philip and herself presided. Cardinal Pole made a fine speech in it; after which both houses suppressed the reformed religion, and restored the Church to the same state it was in before the divorce of King Henry VIII. At the same time the above-mentioned Cardinal reconciled the nation to the Church of Rome, after having absolved it from all Ecclesiastical censures. Great numbers, however, still adhered to the profession of the reformed religion; whom Queen Mary punished with great severity, and burnt some hundreds of them, among whom were Cranmer archbishop of Canterbury, and four other bishops.

The death of Queen Mary made way for the accession of Queen Elizabeth, and, with her, the establishment of the Protestant religion in these kingdoms. This excellent Princess declared herself head of the Church, and assumed the title of *supreme governor thereof, within her kingdoms, both in spirituals and temporals*: in a word, Elizabeth set the Church of England on the same foot, in which it was under Edward VI, and on which it now stands. See LITURGY OF THE CHURCH OF ENGLAND.

R E G A L I E. In the French Ecclesiastical law, is a right, which the king has of enjoying the revenues of vacant bishoprics, till such time as the new prelate has taken, and registered, his oath of fidelity to the king; and of presenting to all benefices, dependent on the see, during the time of its vacancy.

Some of the French writers pretend, that all the kings of France of the first race, and some of the second, have had the entire disposal of bishoprics throughout their

their dominions. This right, they say, was given to the kings of France, by way of recompence for their protecting the orthodox faith; and that this privilege was granted to Clovis, the first Christian king of France, after he had defeated Alaric an Arian prince, by the first council of Orleans. Other authors affirm, that this privilege is not founded upon grant, but comes from the right of patronage, which the king has over all the churches in his kingdom, from his feudal right over the temporalities of benefices, and from his right of protection of ecclesiastics, and the goods of the Church. But however the kings of France have desisted from the right of patronage over all the benefices of the kingdom, they still retain the right of appropriating to themselves the revenues of vacant bishoprics; and this is what they call the *Regale*.

This right takes place all over the kingdom, though some archbishoprics and bishoprics have pretended to an exemption from it. The abbies were formerly subject thereto, but have been discharged.

REGIFUGIUM [*Lat.*] A festival of the antient Romans, observed on the sixth of the Calends of March, in memory of the expulsion of the Tarquins, and the change of the *Regal* to the *Consular* State:

OVID. Fast.
l. 2. v. 685.

*Nunc dicenda mihi Regis fuga: traxit ab illa
Sextus ab extremo nomina mense dies - - - - -
Tarquinius cum prole fugit: capit annua Consul
Fura: dies regnis illa suprema fuit.*

It was again celebrated on the ninth of the Calends of June:

Id. ibid. l. 5.
v. 727.

*Quatuor inde notis locus est; quibus ordine lectis,
Vel mos sacrorum, vel fuga regis inest.*

At this time the *Rex Sacrificulus*, or *king of sacrifices*, offered bean-flower and bacon; and when the sacrifice was over, the people hastened away with all speed, to denote the precipitate flight of king Tarquin.

SELDEN, de
Synedr Hebr.
L. 3. c. 11.

REGULATOR OF THE LOTS. In Latin, *Sortium Prefectus*. An officer in the Jewish Temple, whose business it was to make the proper distribution of the holy offices.

The service of the temple, among the Jews, was always directed by casting of lots, according to the weekly courses of the priests. To this purpose, that every one might understand his business, they were all ranged in a circle. Then the *Regulator of the lots* took off the bonnet or cap from one of them, as he fancied, and put it upon his own head. This was a signal, that they were to begin reckoning, in their drawing of lots, from this person. Next they agreed upon such a number as they thought sufficient for the management of the service. After this they drew lots four times. The first determined the choice of those, who were to clean and prepare the altar, and make the fire: the second, those who were to have the care of the sacrifices: the third, those who were to offer incense; and the fourth, those who were to lay the parts of the sacrifice upon the altar.

See Luke i. 9.

RELICS. In Latin, *Reliquiae*. Remains, or fragments, of the bodies, cloaths, blood, &c. of Saints and Martyrs, preserved out of devotion.

This is a piece of superstition, which began very early in the Christian Church, and at present makes no inconsiderable article of Popery.

Ecclesiastical History abounds with relations of the respect and veneration, paid by the antient Christians to relics, and the many miracles performed by them. Take an instance or two:

TILLEM.
Hist. Eccles.
T. 1. art.
J. B.

In the Vth century, the head of St John Baptist being found in a cave, near Emesa, a city of Phœnicia, a church was built in that place, and the head of the Saint placed in it with great ceremony and devotion. But this church falling to ruin, a very noble one was afterwards built in Emesa, to which the saint's head was transported in 760. Theophanes tells us, it continued to be an object of devotion

devotion in 800, and sent forth a most delightful odour, which cured all who approached it with faith. It is believed, the head of St John Baptist was afterwards transferred from Emesa to Comana in Pontus, and from thence to Constantinople. The Church of Amiens pretends at this day to shew great part of it, namely, all the face as far as the mouth, and to have received it by the means of one Walon de Sarton, a Canon of Amiens, who, being present at the taking of Constantinople by the French in 1204, found this Relic in the ruins of the old palace. Some of the bones of this saint were likewise preserved by the Christians, when, in the reign of Julian, the Pagans opened the sepulchre of St John at Sebasta, and burnt his remains. These bones were sent to St Athanasius, who placed them in the wall of an altar. Afterwards, when Theodosius demolished the temple of Serapis, and built a magnificent church in its place, dedicated to St John Baptist, these Relics were removed thither, in 396.

The bodies of St Andrew and St Luke were transported to Constantinople, in 357, after having performed miracles in all places where they stopped. They were interred in the *Basilica*, or church of the Apostles, where they became the object of the peoples devotion. Those, who accompanied these Relics, had part of them in recompence. By this means they were dispersed in several places, and wrought miracles wherever they were brought. The memory of these Relics seems to have been lost at Constantinople, when, about the year 550, the Emperor Justinian designing to rebuild the church of the Apostles, the workmen found three wooden coffins, with inscriptions denoting that there were the bodies of St Andrew, St Luke, and St Timothy. Justinian, and all the people, testified their respect to these holy Relics, re-placing them in the earth, and erecting over them a stately monument. The town of Vergi in Burgundy, and the church of Beauvais, pretend each of them to shew one of St Andrew's arms. The church of Amalfi, in the kingdom of Naples, pretends to have the body of St Andrew, brought from Constantinople, when that city was taken by the French. The Roman Martyrology assures us, that there constantly distils a medicinal liquor from this Apostle's tomb at Amalfi.

The chains of St Peter and St Paul were held in great veneration. The Popes themselves formerly dispensed the filings of them, as sovereign remedies for diseases. Arator tells us, they had, at Rome, in the VIth century, the chains, with which St Peter had been bound at Jerusalem. The Greek Christians honour one of that saint's chains on the sixteenth of January. We are told of a coat of St Peter's, brought from Antioch to Paris, and placed in the church of St Genevieve. Hugh, Abbot of Clugni, it is said, made use of it to cure a paralytic, in the presence of a multitude of persons. Some of St Stephen's bones, being carried by Orosius a priest, about the year 418, into the island of Minorca, occasioned the conversion of 540 Jews, who inhabited the town of Magona in that island. Much about the same time, a vial containing a few drops of the same saint's blood, and some fragments of his bones, cured a broken leg, and restored a blind woman to sight, in a town of Africa. The same Relics gave health to the sick, and restored the dead to life. Other churches likewise were blessed with the Relics of this protomartyr: particularly at Ancona in Italy, in Portugal; at Tours, Bourdeaux, and Bourges, in France: in all which places miracles were frequently performed by them.

Besides the Relics of the Apostles, those of the succeeding saints and martyrs were no less objects of the Christians devotion. Thus the Relics of St Ignatius, bishop of Antioch, in the beginning of the IIId century, were translated from Rome, where he suffered martyrdom, to Antioch, and placed in the cœmetery near the gate of Daphne. The people daily visited them, and many miracles were said to be wrought by them. The bones of St Polycarp, bishop of Smyrna, who suffered martyrdom about the year 169, were preserved by the Christians, who esteemed them beyond the richest jewels. The Relics of St Fructuosus, bishop of Tarragona in Spain, who suffered martyrdom in the IIIId century, are shewn in several places; as, in a church near Barcelona, and in the town of Manresa in Catalonia.

The Relics of St Gervaise and St Protaise, martyred at Milan under the Emperor Valentinian I, being carried in procession to the cathedral church, restored to fight a citizen of Milan, who chanced to touch the ornaments, with which they were covered. Several other persons were cured of diseases by garments or linnen, which had touched these Relics.

ALLET'S Ri-
tual.

The modern Church of Rome pays great veneration to the Relics of saints and martyrs. The shrines, in which they are deposited, are first sprinkled with holy water, and solemnly blessed. The substance of the prayer is, that God would grant his protection to such as revere the merits of the saints, and humbly embrace their Relics, to the end that these faithful suppliants may be guarded from the power of the devil, from thunder, plague, bad air, wild beasts, and from the hostilities and machinations of men.

The believer, who visits Relics out of devotion, must acquit himself of this duty with zeal, and touch the sacred limbs of saints with faith. There are times fixed for publicly exposing them to the devout. The Relics in the church of *Notre Dame*, at *Aix la Chapelle*, are shewn every seven years, accompanied with proclamations, such as this following :

The head and right arm of St Cornelius are to be shewn; by whose intercession may our Lord preserve you from the falling-sickness, and after this life grant you the kingdom of heaven.

The *Translation* of Relics, or depositing them in some church, is performed with great care and ceremony. Before they are translated, they are examined by the bishop, who pronounces a solemn benediction over them. On the day of their translation, the streets, through which they are to pass, are cleaned, and the houses hung with tapestry. The church and altar are pompously adorned, and the images of the saints ranged in open view. The Relics are carried in procession under a canopy, the clergy walking before, and the people surrounding them with lighted tapers in their hands. As soon as they enter the church, *Te Deum* is sung, and the Relics are set upon the altar, to be worshipped by the people. Prayers are appointed in honour of them, and a lamp is left burning day and night before the place where they are deposited.

BOLDETTI,
Osservazioni
sopra i cimi-
teri, &c. l. 1. c.
c. 26.

Of all the Relics preserved in Popish countries, those of the blood of martyrs are the most remarkable and frequent. Rome especially, and Italy, are grown famous for the great quantity that is found in them. The earth at Rome (an Italian writer tells us) is stained with the blood of the faithful. He adds, that the Pope makes presents of this sacred earth to foreigners; and he relates the following miracle on this occasion. An ambassador of Poland earnestly solicited Pope Pius V to grant him a Relic: whereupon his holiness drew out his handkerchief, put a little Roman earth into it, and folding it up gave it to the Ambassador, who took the Pope to be in jest. However, as soon as his Excellency was returned back to his house, he opened the handkerchief, and found it deeply stained with blood.

It would be endless to repeat the prodigious number of miracles, said to be wrought daily by the blood of the saints. At certain seasons, it is seen to melt and run. There are several liquefactions of this kind, especially in Italy. Thus, on the festival of St Eustace at Rome, that saint's blood is seen to boil. But the most remarkable of these liquefactions is that of the blood of St Januarius at Naples; concerning which, See S. JANUARIUS'S BLOOD.

In 1672, Rome raised a recruit of four hundred and twenty-eight saints from the catacombs, most of them unknown; which however furnished out a vast number of Relics. Other recruits of the same kind have been raised at other times. See CATACOMBS.

RELIGION. This being the general subject of this whole work, I shall confine myself, in this article, to

A short view of the different RELIGIONS of the several people and kingdoms of the habitable WORLD.

I. RELIGIONS of EUROPE.

The Continent of *Europe* is properly divided into eight great Parts: viz.

- | | | | |
|-----------------------|----------------------------------|-------------|-------------------------------------|
| 1. SCANDINAVIA. | { SUEDEN.
DENMARK.
NORWAY. | 3. FRANCE. | |
| 2. RUSSIA or MOSCOVY. | | 4. GERMANY. | { HUNGARY.
HOLLAND.
FLANDERS. |
| | | | 5. POLAND. |

- | | | | | |
|-------------------------|--|----------------------|---|---------------------|
| 5. POLAND. | | 8. TURKEY in Europe. | { | GREECE. |
| 6. SPAIN with PORTUGAL. | | | | LITTLE TARTARY. |
| 7. ITALY. | | | | DANUBIAN PROVINCES. |

To which must be added the European Islands ; the principal of which are ;

The Britannick Islands { GREAT-BRITAIN.
IRELAND.

The Religions of these several countries are as follows.

S U E D E N.

The *Suedes* are *Protestants*, of the sect of the *Lutherans*. The Gospel was first planted in this country A. D. 829, by the preaching of Ansgarus, a monk of Corvey, and afterwards archbishop of Bremen ; who was sent thither for that purpose by Lewis *the Pious*, Emperor of Germany. Lutheranism is universally professed, excepting in Livonia, where are a great number of Papists ; and in Lapland, many of whose inhabitants are gross idolaters, worshipping the sun, fire, and serpents. The reformation was introduced into this kingdom by Gustavus I, upon his accession to the crown of Sweden ; and the Suedes have seldom been exposed to attempts upon their religion by the Church of Rome ; which is generally imputed to an effectual method they have taken, to deter Romish priests from coming into their country, viz. by castrating those who are taken there.

D E N M A R K.

The *Danes* are likewise *Lutherans*, having embraced the Reformation much about the same time with their neighbours the Suedes. In all the Danish churches no other religion is professed ; excepting at Copenhagen, where there is a church allowed for the French Refugees, and at Gluckstat, where a few Popish families have been permitted the free use of a chapel. The practice of confession is still kept up by the Danish Clergy, all persons being obliged to confess before receiving the Eucharist. They likewise retain crucifixes, and some ceremonies of the Roman Church. The Danes were converted to the Christian faith, about the middle of the XIIth century, by the care of Pope Adrian IV.

N O R W A Y.

The Religion of this country is the same with that of Denmark ; excepting that, in the northmost parts of the kingdom, the knowledge of Christianity is so greatly decayed, that the inhabitants (especially the Laplanders) differ but little from meer heathens.

R U S S I A or M O S C O V Y.

The *Russians* are Christians according to the doctrines and discipline of the Greek Church, which they pretend to observe in their greatest purity : but in truth they have added thereto a great many superstitious practices and ridiculous ceremonies. They pay divine worship to the Virgin Mary, and the saints, and adore crucifixes. In Baptism they use Exorcism, and Confession before receiving the Eucharist. All above seven years of age receive the Sacrament in both kinds, and they administer it in one kind to children under that age. They observe fifteen great festivals, besides a great number of days dedicated to particular saints. They never use sermons, but instead thereof read some portion of the Scripture, with St Basil's Liturgy, and St Chrysostom's Homilies. Christianity was first planted in this country, about the end of the Xth century, by the preaching of some Greeks sent thither by the patriarch of Constantinople.

F R A N C E.

FRANCE.

The only established Religion in this country is that of the Romish Church. But, though the French receive all the decisions of the council of Trent in matters of Faith; yet, in points of discipline and church-government, they claim certain privileges, called *The Rights of the Gallican Church*; which they never suffer to be infringed by any authority of the See of Rome. The Protestants (called in that country *Huguenots*) were formerly allowed the public profession of their Religion, by several edicts granted by the French kings, particularly that of Nants by Henry IV, *An.* 1598. But Lewis XIV, in 1685, abrogated that edict, and forbade the exercise of the Protestant Religion under the severest penalties. This was followed by a violent persecution of the Protestants, which forced great numbers of them to leave the kingdom, and take shelter in foreign countries. The Romanists of France have had great divisions and controversies among themselves: witness the contest between the Molinists and Jansenists about Predestination and Grace. The Christian Faith was planted very early in this kingdom, by some of St Peter's disciples (it is supposed) sent thither at his first coming to Rome.

GERMANY.

The laws of the Empire give free toleration to the exercise of three Religions; namely, the Lutheran, Calvinist, and Popish; and in some places the three parties have but one church in common, where they celebrate divine service at different times of the day. The various parts of this vast empire were converted to Christianity at different times, by the preaching of several apostles, particularly St Thomas surnamed *Didymus*. The reformation of Religion was begun in this country, A. D. 1517, by Martin Luther, and embraced by the Electors of Saxony, Brandenburg, and Prince Palatine of the Rhine; by the Landgrave of Hesse, the Duke of Brunswick, and most of the free cities. This occasioned great troubles in the empire, and continual wars, till the year 1525, when a peace was concluded at Passaw; and the Protestant Religion secured, till matters could be accommodated at the next ensuing Diet. At length a Religious Peace was established in Germany, at the Diet of Augsbourg in 1555; and it was provided, that neither party should molest the other on account of Religion. The Protestant Religion was likewise established by the treaty of Westphalia in 1648.

HUNGARY.

The prevailing Religion of this country is that of the Romish Church, especially since it is become subject to the emperor. However the doctrines of Luther and Calvin are zealously maintained by multitudes of people. Here are also found most sorts and sects of Christians, as also many Jews and Mohammedans. Hungary was converted to the Christian Faith, in the beginning of the XIth century, by the preaching of Albert archbishop of Prague.

HOLLAND.

No country in Europe can boast of more religions than Holland, where an universal toleration is granted to all sects and parties; and this for the sake of commerce. That publicly professed, and generally received, is the reformed Religion according to the doctrines of Calvin.

FLANDERS.

This country, being partly subject to the Empire, and partly to France, professes the Romish Religion, and that in it's grossest errors.

POLAND.

The Polanders are, for the most part, Roman-Catholics. Notwithstanding which, a general toleration is here granted to all Religions; insomuch that this country swarms

swarms with Greeks, Armenians, Lutherans, Socinians, Calvinists, Jews, Quakers, &c. The Roman-Catholics are most numerous in the Palatinates of Cujavia and Warsovia: the Lutherans are mostly found in Prussia; the Armenians in Russia; and the rest through the various parts of Lithuania. In Samogitia is a sort of people, who differ little or nothing from meer heathens. The Reformation of Religion began in this country about the year 1535, but did not meet with much encouragement. Christianity was established in various parts of Poland at several times, and by several persons; being settled in Poland, properly so called, in 963; in Livonia *An.* 1200; and in Lithuania not till the year 1386.

S P A I N.

The Spaniards are the closest adherents to the Church of Rome, in her grossest errors and corruptions; and none are suffered to reside in this kingdom who profess any other belief. For this reason the King of Spain is styled *The Catholic King*. The Inquisition reigns here in all its terrors, and, though originally set up against such converted Jews and Moors as relapsed into their old Religion, is now chiefly turned against those of the Protestant Communion. The Ecclesiastics of this country keep the whole body of the people in the thickest mist of ignorance: and the genius of the Spaniards is so little turned towards enquiries after knowledge, that a Reformation in Religion cannot easily be expected in this country. Christianity was first planted in Spain (according to an old Spanish Tradition) by the apostle St James, within four years after the death of Christ.

P O R T U G A L.

The Portuguese are of the same Religion with their neighbours the Spaniards; with this difference, that they tolerate Jews, and allow several foreigners, particularly the English Factory at Lisbon, the public exercise of their Religion. This country received the Gospel much about the same time with Spain.

I T A L Y.

The Italians, in general, are zealous professors of the ROMISH RELIGION: Indeed Italy is the very center of *Popery*. The Jews, in this country, are tolerated in the public exercise of their Religion; and at Rome there is a weekly sermon for their conversion, at which one of each family is obliged to be present. The Christian Faith was first preached in this country by St Peter, who (it is said) went thither about the beginning of the reign of the Emperor Claudius. The best summary of the Romish Faith is the Creed of Pope Pius IV.

G R E E C E.

The established Religion of this country (which is in subjection to the Turk) is Mohammedism: but the Christians (who are every where tolerated in the Turkish dominions) are far more numerous, in Greece, than the Mohammedans. The Religion of the GREEK CHRISTIANS is a Schism, or Separation, from the Church of Rome, and consists, principally, in denying the procession of the Holy Ghost, Purgatory, Extreme Unction, and Confirmation; in administering the sacraments in both kinds, and to children of seven years of age; and in rejecting the use of images. The Greek Christians observe four Lents in the year, and use four liturgies, *viz.* those of St James, St Chrysostom, St Basil, and St Gregory the Great. Their fasts and festivals are extremely numerous, and celebrated with a multitude of ridiculous and superstitious ceremonies. Their Clergy, as well as Laity, are exceedingly illiterate and ignorant. Christianity was first preached in this country by St Paul, the apostle of the Gentiles.

Little T A R T A R Y.

The *Crim-Tartars* are, for the most part, zealous Mohammedans, excepting some few, who continue still Pagans. Intermixed with these are some Christians,

Christians, especially Greeks and Armenians, besides a considerable number of Roman Catholics.

The DANUBIAN PROVINCES.

The inhabitants of these different Provinces are very different in point of Religion, but reducible to three classes, *viz.* Jews, Christians, and Mohammedans. The Christians are mostly of the Greek Communion; some few are Roman Catholics, and others Lutherans or Calvinists. The Turks stick close to their *Koran*, and are taught to acknowledge one God, and that Mohammed is his prophet. They abstain from swine's flesh and blood, and such animals as die of themselves. All Mussulmans, or true believers, are promised a state of sensual pleasures in the next life. They hold an unavoidable fatality in every thing, and favour the opinion of tutelar angels. They grant, that the writings of the prophets and apostles were divinely inspired, but alledge that they are so corrupted by the Jews and Christians, that they cannot be admitted as a rule of faith. They allow Jesus Christ to have been a great prophet, but affirm that Mohammed is a greater, and the last and seal of all the prophets. In short, MOHAMMEDISM is a medley of Paganism, Judaism, and Christianity. The principal points of Religion, enjoined by the *Koran*, are, Circumcision, Fasting, Prayer, Alms, Pilgrimage, and Abstinence from wine.

S C O T L A N D.

The Religion of this northern part of Great-Britain is *Presbyterianism*, whose fundamental point is, the rejecting Episcopacy, and committing the government of the church to Presbyters. The Christian faith was planted in this country in the reign of the Emperor Dioclesian: for, by reason of the violent persecution that prince raised in the Church, many Christians fled over from the continent into the isle of Britain, particularly the northern parts of it. St Rule, or Regulus, is said to have brought over with him the arm or leg of St Andrew, and to have buried it in the place where the city of St Andrew now stands.

E N G L A N D.

The *Church of England* pretends to profess the *Reformed Religion* in it's choicest purity. In reforming their Religion, the English were not so hurried by popular fury and faction, as other nations were; but proceeded in a more prudent, regular, and Christian method, resolving to separate no farther from the Church of Rome, than she had departed from the truth. So that the Reformed Church of England is the true mean between Superstition and Fanaticism. Her doctrine is entirely built upon the Apostles and Prophets: her Government is truly apostolical; her Liturgy an extract from the best primitive forms; and her ceremonies few, and such as tend only to decency and true devotion. All other sects and parties, except the Romish, are here allowed the free exercise of their Religion. Christianity was propagated here in the earliest ages of the Church; but by whom, is not agreed.

I R E L A N D.

The inhabitants of this island are partly Papists, and partly Protestants. The most civilized parts of the kingdom profess the Reformed Religion, according to the plat-form of the Church of England. But the far greater part of the old native Irish still adhere to the Romish Religion. The Christian Religion was first preached in this country, *An.* 435, by St Patrick, who is generally thought to be a nephew of St Martin of Tours.

E U R O P E A N I S L A N D S.

SCANDINAVIAN ISLANDS.] These Islands, being peopled either from Sweden, Denmark, or Norway, profess the same Religion (namely, *Lutheranism*) as the countries, from whence their inhabitants came.

I C E L A N D.]

ICELAND.] The inhabitants of this island, being subjects of the crown of Denmark, are of the same Religion with the Danes; excepting the uncivilized natives, who commonly abscond in dens and caves, and still adhere to their antient idolatry.

AZORES.] These islands, being inhabited by the Portuguese, profess the Romish Religion, as established in the kingdom of Portugal.

MAJORCA, MINORCA, and YVICA] The inhabitants of these islands, being chiefly Spaniards, are bigotted Roman-Catholics.

CORSICA and SARDIGNIA.] These islands profess the Romish Religion in it's grossest errors. In Sardignia, the people are so scandalously immoral, as to dance, and sing profane songs, in their churches immediately after divine worship.

SICILY.] The Religion, here professed, is the same as in Italy and Spain.

MALTA.] The Religion, established here, is that of the Church of Rome; and this is so essential to the Order, that no person of a different persuasion can be admitted into it.

CANDIA.] Mohammedism is the established Religion of this island: but Christianity, according to the Greek Church, is professed by toleration.

CYPRUS.] The inhabitants of this island being partly Greeks, and partly Turks, the former profess Christianity according to the tenets of the Greek Church, and the latter are zealous Mohammedans.

II. RELIGIONS of ASIA.

The Continent of *Asia* is divided into five large Empires: *viz.*

1. TARTARY.	}	5. TURKEY in <i>Asia</i> .	{	NATOLIA, or ASIA MINOR.
2. CHINA.				ARABIA.
3. INDIA {				SYRIA.
MOGUL'S Empire. Peninsula's of In- dia.				PALESTINE.
4. PERSIA.				EUPHRATIAN PROVINCES.

To which are added *The ASIATIC ISLANDS.*

The Religions of these countries are as follows:

TARTARY.

The inhabitants of this vast country are partly Pagans, partly Mohammedans, and partly Christians. Paganism chiefly prevails in the northmost parts, the people in those places being generally gross idolaters. The Mohammedans are chiefly found in the southern provinces. Towards the Caspian Sea are a considerable number of Jews, thought to be the offspring of the ten tribes, carried away captives by Salmanassar. Those of the Christian Religion are scattered up and down in several parts of Tartary, but are most numerous in Cathay, and the city of Cambalu. These are, for the most part, *Nestorians*. The Christian faith, it is thought, was first planted in this country by the apostles St Philip and St Andrew.

CHINA.

The prevailing Religion in China is gross idolatry; and in some parts the doctrines of Mohammed are professed. The Chinese pay divine worship to several idols; particularly to one in the form of a dragon, and to another called *T'ao* or *T'oe*, being a great person, who flourished about a thousand years before our blessed Saviour, and was deified for his wonderful abilities and actions. Christianity was first planted in China by St Thomas, or some of his disciples; but never gained any considerable footing. The Popish Missionaries have often endeavoured to convert the Chinese to the Romish faith; and it is pretended, that the last emperor allowed the exercise of the Christian Religion in all parts of the empire. But the reigning emperor seems not so favourable to Christianity; nor is there much reason

reason to expect it will ever prevail in that country, whilst it is preached to them, by the Jesuits, in a manner so abhorrent from the true spirit and doctrines of the gospel.

M O G U L ' S E M P I R E .

The inhabitants of this country are mostly Pagans; and next to Paganism, the Religion of Mohammed prevails, but chiefly embraced according to the commentaries of Ali. Among the Pagans there are various sects; as, the Banians, the Persees, and the Faquirs. The Banians believe a transmigration of souls, and therefore have hospitals for beasts, and will by no means deprive any animal of life. But, of all living creatures, they have the greatest veneration for the cow, to whom they pay a solemn address every morning; and, at certain times of the year, they drink the stale of that worshipful animal. Of these Banians there are reckoned in India about twenty-four different Casts or Sects. The Persees are the posterity of the antient Persians, and worship the element of fire; besides which they have a great veneration for the cock. The Faquirs are a kind of Monks, and live very austere lives, performing a great many acts of mortification. Most of the Indians believe, that the river Ganges has a sanctifying quality; for which reason they often wash themselves in it. There are a great many Jews dispersed up and down the Mogul's dominions; and upon the sea-coast are many European Christians, all upon the account of traffic. St Thomas is generally looked upon as the apostle of the Indies, and the first who preached the gospel in these parts.

The P E N I N S U L A of I N D I A within the Ganges.

The inhabitants of this tract of land are generally Mohammedans, especially those who live near the sea coast: but the natives of the inland parts are gross idolaters, worshipping, not only the sun and moon, but also many idols of a monstrous and frightful aspect. In some parts, they look upon the first creature, they meet in the morning, as the proper object of their worship for that day, except it be a crow, the very sight of which is enough to confine them to their houses for the whole day. In most of the sea port towns, and places of trade, there are a considerable number of Jews, and many European Christians, especially those of our English Factories.

The P E N I N S U L A of I N D I A beyond the Ganges.

The inhabitants of this *Peninsula* are generally gross idolaters. Those of Siam maintain the Pythagorean *Metempsychosis*, and worship the four elements. Mohammedism prevails in some parts, but mixt with many Pagan rites and ceremonies; particularly in Cambodia, on the river Menan, in which city are near three hundred stately Mosques, not only well furnished with bells (contrary to the Turkish custom) but also with a great number of idols. In the kingdom of Pegu, they have a kind of religious veneration for apes and crocodiles, believing those persons very happy who are devoured by them. They observe five solemn festivals, called in their language *Sapans*. Their priests are called *Raulins*.

P E R S I A .

The Persians are strict Mohammedans, but of the sect of Ali. They differ in many considerable points from the Turks, particularly concerning the successors of Mohammed. The Turks reckon them thus: Mohammed, Abubeker, Omar, Osman, Ali. But the Persians will have Ali to be the immediate successor of Mohammed; and some of them esteem him equal to the prophet himself, for which the Turks reckon them as schismatics. They differ also in the explanation of the Koran. In Persia are many Nestorian Christians, several Jesuits, and a considerable number of Jews. Christianity was first planted in this kingdom by St Thomas.

NATOLIA, or ASIA MINOR.

The established Religion of this country is Mohammedism : but persons of all professions are tolerated here, and in other parts of the Turkish dominions. Here are multitudes of Christians, especially Greeks, Armenians, Jacobites, Maronites, Nestorians, Melchites, &c. and intermixed with these is a considerable number of Jews. Christianity was planted in this country very early, here being the seven famous Churches, to which St John wrote ; *viz.* Ephesus, Smyrna, Thyatira, Laodicea, Pergamus, Philadelphia, and Sardis.

A R A B I A.

The Religion of Mohammed is professed in this country, where it took it's first rise, that impostor being born in Arabia. As to the wild Arabs, most of them know nothing of Religion, but live like so many savage beasts, hunting after their prey, and frequently devouring one another. This country received the Christian faith in the apostolic age.

S Y R I A.

The inhabitants of this part of Asiatic Turkey are chiefly Mohammedans, with a mixture of Jews, and Christians, particularly Greeks, Armenians, and Maronites. The deplorable ignorance of these Christians, and their violent quarrels and disputes, expose them daily to new oppressions from their masters the Turks. Christianity was planted here in the apostolic age.

P A L E S T I N E.

The inhabitants of this country are a mixture of Mohammedans, Jews, and Christians, who follow their respective Religions. Christianity was preached in this country by Christ himself, and his Apostles. The modern Jews, both here and elsewhere, adhere still as closely to the Mosaic dispensation, as their dispersed and despised condition will permit them. Their service consists chiefly in reading the Law in their synagogues, together with a great variety of prayers. They use no sacrifices, since the destruction of the temple. They acknowledge a two-fold law of God, a written, and an unwritten one. The former is contained in the Pentateuch, or five books of Moses : the latter, they pretend, was delivered by God to Moses, and handed down from him by oral tradition, and now to be received *pari pietate* with the former. They assert the perpetuity of their Law, together with it's perfection. They deny the accomplishment of the prophecies in the person of Christ, alledging, that the Messiah is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. To evade the express predictions of the prophets concerning his mean condition and sufferings, they confidently talk of two Messiahs ; one, *Ben-Ephraim*, whom they grant to be a person of a mean and afflicted condition in this world ; and the other, *Ben-David*, who shall be a victorious and powerful prince.

The EUPHRATIAN PROVINCES.

The prevailing Religion in many parts of this country is that of the ARMENIANS ; the principal points whereof are these three. 1. They assert, with the Greeks, the procession of the Holy Ghost from the Father only. 2. They believe, that Christ, at his descent into hell, freed the souls of all the damned from thence, and reprieved them till the end of the world, when they shall be remanded to eternal flames. 3. They believe, that the souls of the righteous shall not be admitted to the beatific vision till after the resurrection : notwithstanding which, they pray to departed saints, adore their pictures, and burn lamps before them. They use confession to the priest : they administer the Eucharist in both kinds to the Laity. In the sacrament of baptism, they plunge the infant thrice in water, and

apply the chrism with consecrated oil, in form of a cross, to several parts of the body, and then touch the child's lips with the Eucharist. They observe a vast multitude of fasts and festivals. Christianity was planted here by St Bartholomew the apostle.

J A P A N.

The Japanese are gross idolaters, having a vast multitude of idols, the chief of which is their god AMIDAS. The converts to Christianity in this island were once very numerous, if we may believe the Romish Missionaries, who, in the year 1596, reckoned no less than 600000 natives then actually professing the Christian Religion. But however this be, it is certain no person in Japan, since the year 1614, dare openly profess the Christian doctrine.

The ASIATIC ISLANDS.

The PHILIPPINES.] Many of the more tractable natives of these islands are instructed in the Christian faith, by the care and diligence of the Romish Missionaries: the rest, being mere savages, continue still in the darkness of Paganism.

The MOLUCCA'S.] The Moluccese are, for the most part, gross idolaters; but they are intermixed with a few Mohammedans, and a small number of Christians.

The islands of the SUND.] The natives, who reside in the inland parts, are gross idolaters; but those on the sea-coasts are chiefly Mohammedans.

The MALDIVES and CEYLON.] The natives of this mighty cluster of islands are partly Pagans, and partly Mohammedans: but Paganism is the most predominant of the two.

III. *The RELIGIONS of AFRICA.*

The Continent of *Africa* is divided into the following countries:

- | | |
|-------------------------|------------------------------------|
| 1. EGYPT. | 5. <i>The Land of the</i> NEGROES. |
| 2. BARBARY. | 6. GUINEA. |
| 3. BILDULGERID. | 7. NUBIA. |
| 4. ZAARA or The Desert. | 8. ETHIOPIA. |

To which must be added the *African Islands*.

The Religions of these several nations are as follows:

EGYPT.

The inhabitants of this country (being Moors, Turks, and Arabs, besides the native Egyptians) are, for the most part, stricter observers of Mohammed's doctrine, than any other subjects of the Ottoman empire. Here are also Jews in great numbers, and many Christians, called *Coptes*, who follow the errors of Eutyches and Dioscorus, yet not concurring with them in every point. The Christian Faith was first planted here by St Mark, who is universally acknowledged to have been the first bishop of Alexandria.

BARBARY.

The established Religion of this country is Mohammedism; but the inhabitants of Morocco differ from the other Mohammedans in several considerable points; particularly those maintained by the followers of Hamet, one of their emperors, who was at first a kind of monk, and, quitting his retirement in the year 1514, began publicly to preach to the people, telling them, that the doctrines of Hali and Omar, and other interpreters of the law, were only human traditions. This occasioned such dissension between the Turks and Morocce, that a Turkish slave

is

is no better treated in Morocco, than a Christian. There are also many persons in and about Algiers, who differ from the other Mohammedans in divers particulars. Some of them maintain, that to fast seven or eight months merits eternal happiness; that idiots are the elect of God; and many other ridiculous notions. Christianity was first preached in Barbary by Simon the apostle, surnamed *Zelotes*, and some others of the seventy disciples.

BILDULGERID.

The Religion, professed by the savage inhabitants of this country, is Mohammedism: but many of them are sunk into the grossest stupidity, and ignorance of religious matters. Here are several Jews scattered up and down in the places best inhabited. This country received the Gospel much about the same time with *Barbary*.

ZAARA or The Desert.

This country being stocked with Arabs, the only Religion here professed is that of Mohammed: but so barbarous and brutish is the generality of the people, that there is scarce any sign of Religion among them. The Christian Faith was once planted here, but quite exterminated towards the beginning of the VIIIth century.

The Land of the NEGROES.

The numerous inhabitants of this vast country are either Mohammedans, or gross idolaters; and some in the midland parts live altogether without any sign of Religion. A faint knowledge of the Mosaic Law was once introduced into some parts of Negroe-Land, and those about Cambea and Cassan give a confused account of the historical parts of the Old Testament. Christianity got some footing in this part of the world, but was wholly overclouded by Mohammedism, towards the middle of the Xth century.

GUINEA.

Paganism is the Religion of this country, the profession whereof is attended with many ridiculous superstitions. In some places, on the Gold Coast, the diabolical custom of human sacrifices is still in use. The Pythagorean opinion prevails mightily here. Those of the kingdom of Benin acknowledge a supreme Being, whom they call *Orisa*; but they think it needless to worship him, because, being infinitely good, they are sure he will not hurt them. On the contrary, they are very careful in paying their devotions to the Devil, who, they think, is the cause of all their calamities. They likewise offer up a yearly sacrifice to the sea, to procure calm weather. In several parts of this country are neither idols nor temples.

NUBIA.

This spacious country was once Christian, having received the Gospel in the earliest ages. But, for want of Pastors, the inhabitants fell off from Christianity, and became either strict Mohammedans or gross idolaters.

ETHIOPIA SUPERIOR or ABYSSINIA.

This spacious empire contains a great mixture of people, as Pagans, Jews, and Mohammedans, of various nations: but the main body of the natives is Christian. They hold the scriptures to be the only rule of faith. They are not acquainted with the Apostles Creed, but, instead thereof, use the Nicene or Constantinopolitan. As to the doctrine of the Incarnation, they are Eutychians, having been led into that heresy by Dioscorus, patriarch of Alexandria. Their emperor is supreme in ecclesiastical, as well as civil matters. As they disown the Pope's supremacy, so they disclaim most points of the Popish doctrine; particularly those of Transubstantiation,

stantiation, Purgatory, service in an unknown tongue, Auricular Confession, images in churches, Celibacy of the Clergy, and Extreme Unction. They use different forms of baptism, and keep both Saturday and Sunday as a Sabbath. They are circumcised, and abstain from eating swine's flesh, not out of any regard to the Mosaic law, but purely as an antient custom of their country. Their divine service consists wholly in reading the scriptures, administration of the Eucharist, and hearing some homilies of the Fathers. They pull off their shoes before they go into their churches, and sit upon the bare ground. The Romish Missionaries, about a century ago, had so far prevailed, that the Popish Religion was near getting an establishment in Abyssinia: for they had once gained the Emperor and the whole court, and had obtained a proclamation in their favour. But the Abyssines were so unwilling to part with the Religion of their ancestors, that this attempt occasioned many dreadful insurrections in the empire; insomuch that the emperor, to restore peace, was obliged to banish all the Missionaries out of the kingdom. The Abyssines say, Christianity was planted in that country by the Eunuch, whom Philip baptized. But historians tell us, this country received the gospel, in the IVth century, by the preaching of Frumentius, son of a Tyrian merchant, and consecrated bishop by St Athanasius.

ETHIOPIA INFERIOR.

The numerous inhabitants of these countries are gross idolaters, excepting those of Zanguebar, Ajan, and Abex, who incline to Mohammedism. Some on the coast of the Cafres, and particularly the Hottentots, shew but very few signs of Religion, having neither temples nor priests. In the kingdom of Loango, the people entertain a faint notion of God, whom they call *Sambian Pongo*. The inhabitants of Malemba vastly surpass their neighbours in their sense of Religion: for, it is said, they set apart every fifth day for public worship; at which time some one of reputed integrity makes a public oration, deterring them from the commission of murder, theft, impurity, and the like. They call God *Zammampoango*, and the devil *Benimbe*. They likewise use circumcision.

The AFRICAN ISLANDS.

MADAGASCAR.] The inhabitants of this island are either Pagans or Mohammedans; excepting those on the Eastern coast, called *Zaffehibrain*, i. e. the *race of Abraham*. These are said to observe the Jewish Sabbath, and give a faint account of the history of the Old Testament; whence it is conjectured, that they are originally descended from the Jews.

CAPE VERD ISLANDS.] The Portuguese, who possess these islands, are of the same Religion with those in Portugal.

The CANARY ISLANDS.] The inhabitants of these islands, being mostly Spaniards, are of the same Religion with those in Spain.

MADERAS.] The inhabitants of this island, being Portuguese, profess the Religion of Portugal.

The RELIGIONS of AMERICA.

The Continent of *America* is divided into:

- | | |
|--------------------------------|--------------------------------|
| 1. MEXICO or NEW SPAIN. | 5. TERRA ARCTICA. |
| 2. NEW MEXICO or NOVA GRANADA. | 6. TERRA FIRMA. |
| 3. FLORIDA. | 7. PERU. |
| | 8. <i>Land of the</i> AMAZONS. |
| | 9. BRASIL. |
| | 10. CHILI. |
| 4. CANADA. | 11. PARAGUAY. |
| { NEW ENGLAND. | 12. TERRA MAGELLANICA. |
| { NEW YORK. | 13. TERRA ANTARCTICA. |
| { NEW JERSEY. | |
| { PENNSILVANIA. | |
| { MARY-LAND. | |
| { VIRGINIA. | |
| { CAROLINA. | |

To which add the *American Islands*.

The

The Religions of these several Countries are as follows :

MEXICO or NEW SPAIN.

The inhabitants of this country are partly Christians, and partly Pagans, and, as it were, a mixture of the two. The Spaniards, of course, are rigid Papists, according to the strict profession of Popery in their own country. Among the natives, many are converted to Christianity, and many still retain their old heathenish worship.

NEW MEXICO or NOVA GRANADA.

The natives of this country are generally gross idolaters, and many of them have little or no signs of religion at all. The Spaniards here residing are of the same Religion with those in Europe.

FLORIDA.

The inhabitants of this country are gross idolaters, worshipping the whole host of heaven, particularly the sun, to whom they ascribe their good success in fight. They mightily respect their priests (who are generally forcerers) and call them *Joanas* or *Jawas*. Several Missionaries were sent into this country in the reign of Charles V : but the savage inhabitants quickly destroyed them.

NEW ENGLAND.

The English residing here are in general Protestants, but greatly divided into parties. The natives continue Pagan, excepting those few converted to Christianity, not long ago, by the Rev. Mr Eliot, who translated the Bible into a certain dialect of the Indian tongue, and often preached to them in their own language.

NEW YORK.

The English residing here are Protestants according to the doctrine of the Church of England : but the natives are still in the dark, and addicted to the blackest idolatry ; the generality of them worshipping the devil, under the name of *Monetto*, to whom they frequently address themselves with certain magical rites ; and their priests (called *Pawaws*) act as so many conjurers.

NEW JERSEY.

The English residing here are of different persuasions in point of Religion, a liberty of conscience being allowed to all in the colony. The poor natives are still groping in the darkness of Paganism.

PENNSYLVANIA.

The English belonging to this colony are of different sects in Religion, but chiefly Quakers ; the country being stocked with that people by their governor William Penn, who gave the colony its name. The natives are said to have a pretty clear notion of a supreme Being, the immortality of the soul, and a future state. Their worship chiefly consists in sacrifices and songs intermixed with dancing.

MARY-LAND.

The English residing here are of various persuasions in point of Religion, there being a toleration granted to all sects of Christianity. The natives continue still Pagans.

VIRGINIA.

The English residing here are Protestants according to the model of the Church of England. The natives in general continue Pagans, some few of the younger sort excepted, who have been instructed in the true principles of Religion by the members of the Seminary erected in St James's town.

CAROLINA.

The English here residing are of different persuasions in matters of Religion, liberty of conscience being universally allowed. The natives are said to acknowledge one supreme Being, whom they worship under the name of *Okec*, and to whom their priests do frequent sacrifice.

TERRA FIRMA.

The natives of this country, especially in the midland Provinces, are gross idolaters. Upon the river *Wiapoco* there is a nation, called *Marashewacas*, whose object of worship is a monstrous idol of stone, fashioned like a very big man, sitting upon his heels, resting his elbows upon his knees, and gaping with his mouth wide open. The different Europeans here residing are of the same Religion with those of the countries from whence they came.

PERU.

The Peruvians (excepting those converted to Christianity) are gross idolaters, worshipping the Sun, Moon, Stars, Lightning, Thunder, &c. To each of these deities were formerly erected stately temples, whose remains are still extant in many places, and one almost entire at Cusco. This was dedicated to the Sun, but is now part of a Dominican monastery. It had in it a statue of massy gold, representing the Sun. Near it were four other temples: one dedicated to the Moon, under the name of *Quilla*; another to the planet Venus, named *Chasca*; the third to thunder and lightning, under the common name of *Yllapa*; and the fourth to *Chuychu*, or the rainbow. All these temples were wonderfully enriched with gold and silver.

The Land of the AMAZONS.

The inhabitants of this country, who are gross idolaters, are said to worship images made of wood, set up in their houses (for they have no temples); their priests teaching them, that these pieces of timber are really inhabited by certain divinities descended from heaven.

BRASIL.

The natives of Brasil seem to be sunk even below idolatry itself, having neither objects of religious worship, temples, nor priests. However many on the sea-coasts have been converted to Christianity by the Portuguese settled there.

CHILE.

The natives of this country (excepting those converted to Christianity) are reckoned the grossest idolaters of all the Americans; the chief object of their worship being the Devil, whom they call *Eponamon*, i. e. *strong* or *powerful*. The Spaniards here residing are Roman Catholics, as in the kingdom of Spain.

PARAGUAY.

The natives here are gross idolaters: yet they are said to be more docile, and capable of instruction, than most of the other Americans. It is said, there is a tradition

tradition among them, that certain priests shall come into their country, and instruct them in a new Religion. The Spaniards residing here are (as in Spain) rigid Papists.

The AMERICAN ISLANDS.

NEW-FOUND LAND.] The natives of this island (when first discovered) had some knowledge of a supreme Being, and believed that men and women were originally created from a certain number of arrows stuck-fast in the ground. They generally believe the immortality of the soul, and that the dead go into a far country, there to make merry with their friends.

CUBA.] The Spaniards, inhabiting this island, are of the same Religion with those in Spain.

JAMAICA.] The English residing here are members of the Church of England. The Negro-slaves, here, and in other islands of the English plantations, are still kept in woful ignorance.

HISPANIOLA.] The inhabitants of this island, being partly Spaniards and partly French, follow the respective Religions of their mother-country.

BARBADOES.] The English residing here profess the Religion of England. The poor Negroes, as elsewhere, are still kept in darkness, upon a false notion, that *slaves cease to be slaves, when baptized*.

BERMUDAS.] The Protestant Religion, as established in England, is professed in this little cluster of islands.

From the foregoing view of the various Religions of the different Countries of the world, it appears, that the *Christian Religion* (undoubtedly the true Religion) is of a very small extent, if compared with those many and vast countries, over-spread with idolatry or Mohammedism. This great and sad truth may be farther evinced by the following calculation, ingeniously made by some, who, dividing the inhabited world into *thirty* parts, find, that

XIX	} of them are possessed by	{	Gross Idolaters.
VI			Jews and Mohammedans.
II			Christians of the Greek Church.
III			Those of the { Church of Rome. Protestant Communion.

If this calculation be true, Christianity, taken in it's largest latitude, bears no greater proportion to the other false religions, than that of *five to twenty-five*.

For a farther account of the several Religions of the world, see the WHOLE WORK.

REMPHAN. An idol, or false god, mentioned by the prophet Amos, Amos v. 26. who (according to the version of the Septuagint) upbraids the children of Israel with *bearing the tabernacle of Moloch, and the star of their god* REMPHAN. The Acts vii. 43. Hebrew word is CHIUN.

The learned are at a loss to settle the meaning of the word *Remphan*. Grotius thinks it to have been the same deity as *Rimmon*, differently spelt. Capellus and Hammond are of opinion, that *Remphan* was a king of Egypt, deified by the people after his death. For Diodorus mentions a king of Egypt by the name of Lib. 1. *Remphis*. Some take *Remphan* to be an Egyptian term, signifying the same as *Saturn*. For, in the Coptic alphabet sent from Rome to Scaliger, that planet is called *Rephan*: and the Arabic word *Reph*, which signifies *voracity*, agrees very well with the fable of Saturn, who was said to have devoured his children. Vossius De Idol. l. 2. takes *Remphan* and *Chiun* to signify the moon. Among such a variety of opinions, it is not easy to determine the right.

REMONSTRANTS. See ARMINIANS.

RESIDENCE. In the Ecclesiastical, or Canon, Law, is the abode of an incumbent on his benefice.

There

BINGHAM,
Orig. Ecclef.
B. 6. c. 4. §. 7.
Can. 7, 8.

Can. 11.

Can. 16, 17.

Conc. Carth.

4. c. 14.

Conc. Carth.

5. c. 5.

Notit. Concil.

c. 44.

F. PAUL, of
Ecclef. Benef.
c. 33.

There were several laws, in the antient Christian Church, obliging Ecclesiastics to a constant attendance upon their duty. And these laws equally concerned bishops and all the inferior clergy. The council of Sardica decreed, that no bishop should go to the emperor's court, unless the emperor, by letter, called him thither; and, if he had any suit to the emperor, he was to send the deacons or subdeacons of his church in his name. Another canon of the same council limits the absence of a bishop from his church to three weeks, unless upon some very weighty and urgent occasion. By two other canons of that council, presbyters and deacons are limited to the same term of absence. In the African churches, upon the account of Residence, every bishop's house was to be near the church; and no bishop was to betake himself to any other church in his diocese, or continue on his private concerns, to the neglect of his cure, and hindrance of his frequenting the cathedral church. Cabassutius, in his remarks upon this canon, reflects upon the French bishops for transgressing this antient rule, in spending a great part of the year on their pleasures in the country.

Residence was pretty strictly observed by the clergy, till the growth of the Papal power, when the disposal of benefices, usurped by the see of Rome, drew thither great numbers of the clergy; those, who had no benefices, in order to obtain them; and those, who had, to get them changed for better. By this means the churches were deserted; and the court of Rome being no longer able to pretend ignorance of the complaints, which every diocese made, of the non-residence of its clergy, a resolution was taken to apply a remedy. Hence, in the year 1179, Pope Alexander III enjoined Residence to all Beneficiaries, who had cure of souls; to whom afterwards were added all who had dignity, administration, or canonry. As for other inferior Beneficiaries, though it was never affirmed that they were not obliged to Residence, yet it was never enjoined them, and hence grew the distinction between benefices that oblige to Residence, and others that oblige to none. About the year 1220, Honorius III declared, that whoever was in the Pope's service should not be obliged to Residence. Soon after it was decreed, that, with the Pope's authority, a Beneficiary might create a perpetual Vicar or Curate, settling a reasonable allowance upon him; who should be obliged to Residence, whilst his principal remained unconfined, and retained the greatest part of the income of the benefice to himself. These expedients set most of the richer clergy at liberty from the restraint of Residence.

In England, by a statute of Henry VIII, personal Residence is required of ecclesiastics on their cures, upon pain of forfeiting 10*l.* for every month. Lawful imprisonment, sickness, &c. or being employed on some important business for the Church or King, or being entertained in the king's service, are good cause of excuse for absence, and excepted out of the act by construction of law.

RESIGNATION. In the Canon, or Ecclesiastical, Law, is, a Clergyman's deserting, quitting, or giving up his benefice, or station in the church.

BINGHAM,
Orig. Ecclef.
B. 6. c. 4.
§. 1, 2, 3.

Can. 7.

Can. 5.

Co L. Justin.

l. 1. tit. 3.

There were laws, in the antient Christian Church, which prohibited the resigning a benefice, or station in the Church, without just ground, or leave granted by the superiors. In the African Church, from the time any man was made a Reader, or entered in any of the lower orders of the Church, he was presumed to be dedicated to the service of God, so as from thenceforth not to be at liberty to turn secular again at his own pleasure. And much more did this rule hold for bishops, presbyters, and deacons. The council of Chalcedon orders all such to be anathematized, who forsook their orders, to take upon them any civil or military office, unless they repented and returned to their first employment. The council of Tours made a like decree. The Civil Law also was very severe upon such deserters: for the Emperor Justinian ordered, that such persons should forfeit whatever estate they were possessed of, to the church, or monastery, to which they belonged.

But this rule, which was intended for the benefit of the Church, by keeping the clergy to their duty, yet, when any reasonable cause required the contrary, might be dispensed with. And we find many such Resignations, or Renunciations, practised, and some allowed by general councils. For, not to mention the case of disability by reason of old-age, sickness, or other infirmity, in which it was usual for bishops to turn over the episcopal care to a coadjutor; there were two other particular cases, in which bishops were allowed to resign. One was, when, through

obstinacy,

obstinacy, hatred, or disgust of the people, a bishop found himself incapable of doing them any service. In this case, if he desired to renounce, his Resignation was accepted. Thus Gregory Nazianzen quitted the See of Constantinople, and betook himself to a private life, because the people grew factious, and murmured at him, as being a stranger. Of these kinds of Resignations there are many instances in ecclesiastical history.

THEOD. l. 5.
c. 8.
SOCRAT. l. 5.
c. 7.

Another case was, when, in charity, a bishop resigned, to put a stop to some inveterate schism. Hence it was, that Aurelius, bishop of Carthage, and St Austin, with the rest of the African bishops, made a proposal to the Donatists, at the opening of the conference of Carthage, that, to put an end to the schism, wherever there was a Catholic and Donatist bishop in the same city, they should both of them resign, and suffer a new one to be chosen. In these cases, a bishop, after he had renounced, was not to intermeddle with the affairs of the church, to ordain, or perform any of the episcopal functions, unless called to assist by some other bishop, or commissioned by him as his delegate. Sometimes these abdicated bishops were allowed a moderate pension out of the bishopric for their maintenance.

Collat. Carth.
Dic. l. c. 16.

Since the growth of the Papal power, the business of Resignation has been greatly abused, in the Romish Church. Renuntiations, which were of great antiquity, and allowed for reasonable causes, came to be practised upon very insufficient grounds; such as, the Renouncer's only desiring, and being willing to resign to one of his own nomination. And, as a new thing required a new name, it was called *Resignatio ad favorem*; because it was in his favour only, to whom the Resignation was made, and in order to bring him into the benefice.

F. PAUL, of
Ecclef. Benef.
c. 40.

This sort of Resignation, though it was a plain way to introduce hereditary succession into benefices, and therefore prejudicial to the Ecclesiastical order, yet it turned to the advantage of the court of Rome, as it made Collations to benefices more frequent, which produced more *Annates*. Accordingly bishops were not allowed to receive these sort of Resignations, but the right was wholly reserved to the Pope. But, because many incumbents when they drew near their end, took this course of appointing themselves a successor, a rule was made in the Roman Chancery, that no Resignation *ad favorem*, made by a sick incumbent, should be valid, unless he lived twenty days after the Resignation had been accepted.

To this abuse of Resignation was added another; namely, the resigning only the title of the benefice, and reserving the whole profits to the resigner; by which means the benefice really remained in the same hands as before, the Resignation having no other effect, than the appointing a successor, who enjoyed no part of the revenues of the benefice till the death of the resigner.

Ib. c. 44.

In England, every person, who resigns a benefice, must make the Resignation to his superior; an incumbent to the bishop, a bishop to the archbishop, and an archbishop to the king, as supreme Ordinary: but a Donative must be resigned to the patron, and not to the Ordinary. It is left to the discretion of the Ordinary, to accept or refuse the resignation; and he is the proper judge of the motives and reasons of Resignation. If any incumbent corruptly resigns his benefice, by taking any reward directly or indirectly for such Resignation, he is liable to forfeit double the value of the sum, &c. given, and the person giving it is incapable of holding the living. But an incumbent may tie himself by bond to resign, in case he accepts of another benefice, or is non-resident for such a space of time, or to make way for a son or kinsman, &c. of the patron: though bonds of Resignation are not encouraged in Chancery, where incumbents are generally relieved and not obliged to resign.

Stat. Eliz.
31. c. 6.

The REVELATION of St JOHN. See APOCALYPSE.

REVENUES OF THE CHURCH. In Christian countries, are, that portion of the wealth, or produce of the earth, which is allotted and set apart for the support and maintenance of the Clergy.

There were several ways of making a provision for the Clergy of the ancient Christian Church. These were as follows:

BINGHAM,
Orig. Ecclef.
B. 5. c. 4.

First, By the voluntary oblations of the people: of which there seem to have been two sorts. 1. The daily or weekly oblations, that were made at the altar. 2. The monthly oblations, that were cast into the treasury. The first sort of oblations were such as every rich communicant made at his coming to the Eucharist;

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where

where they offered, not only bread and wine, out of which the Eucharist was taken, but also other necessities, and sometimes sums of money, for the maintenance of the Church, and relief of the poor. The Apostolical Canons (as they are called) speak of oblations of fruits, fowls, and beasts, and order such to be sent home to the bishops and presbyters, who were to divide them with the deacons and the rest of the Clergy.

The monthly oblations were voluntary contributions to the chest, or treasury, of the Church; and these were divided once a month among the Clergy, who from thence are styled by Cyprian *sportulantes fratres*, partakers of the distribution.

A second branch of Ecclesiastical Revenues was that, which arose annually from the lands and possessions, which were given to the Church. These indeed, at first, were but small, by reason of the continual persecutions the Church underwent in the three first ages. The Church of Rome, for many ages, kept no immoveable possessions; but, if any such were given to it, they immediately sold them, and divided the price into three parts, giving one to the Church, another to the bishop, and the third to the rest of the clergy. But this was a custom peculiar to that Church: for other Churches had both houses and lands, even in the times of persecution; as appears from several public acts, recorded by Eusebius; wherein mention is made of houses, gardens, lands, and other possessions, belonging to the Church, of which she had been plundered and despoiled during the late persecutions. When Constantine was quietly settled upon the throne, the Church received great augmentations of this kind, by the encouragement of that prince, and the liberality of pious persons.

A third part of the Church-Revenues arose from allowances out of the Emperor's exchequer. Constantine settled a standing Revenue out of his treasury, for the use of the Clergy; and he made a law, requiring the chief magistrates in every province to furnish them with an annual allowance of corn out of the yearly tribute of every city. And thus it continued to the time of Julian, who withdrew the whole allowance. But Jovian restored it again in some measure, granting them a third part of their former allowance only, because at that time the public income was very low, by reason of a severe famine.

A fourth way, by which some small addition was made to the Revenues of the Church, was from a law of Constantine, whereby the estates of martyrs and confessors, dying without heirs, were settled upon the Church of the place, where they lived.

Fifthly, The estates of Ecclesiastics, dying without heirs, were in like manner settled upon the Church, by a law of Theodosius junior and Valentinian III.

Sixthly, Another addition, made to the Revenues of the Clergy, was, by the donation of heathen temples, and of the Revenues that had been settled upon them. Thus the temple of the Sun at Alexandria was given to the Church by Constantius. And, in the time of Theodosius, the statues of Serapis, and other idols, at Alexandria were melted down for the use of the Church, the Emperor giving orders that the gods should help to maintain the poor.

Seventhly, Honorius made a like decree in reference to the Revenues belonging to heretical conventicles, which, upon conviction, were forfeited to the Catholic Church.

Eighthly, The temporal estates of Clergy-men and Monks, who forsook their Church or Monastery, and turned Seculars again, were forfeited to the Church or Monastery, to which they belonged.

Lastly, A great part of the Revenues of the Church arose from *Tythes* and *First-fruits*; concerning which see *FIRST-FRUIT*s and *TYTHES*.

As these several methods, taken for improving and augmenting the Revenues of the Church, were generally reputed legal and allowable, so there were some others as generally disallowed and condemned. Particularly we find, in St Austin's time, that it was become a rule in the African Church, to receive no estates that were given to the Church to the prejudice of the common rights of any others: as, if a father disinherited his children, to make the Church his heir. It was likewise forbidden to demand any thing for administering the sacraments of the Church. Indeed voluntary oblations were allowed of from persons, who were able and willing to make them.

As to the management and distribution of the Revenues, it is to be noted, that those of each diocese were all in the hands of the bishop, who, with the advice

and consent of his Senate of Presbyters, distributed them as the occasions of the Church required; of which, to prevent mismanagement, he was obliged to give an account in a provincial Synod: and for the same reason, every bishop was to have an *Oeconomus*, or Steward of the Church, to be chosen by the vote of all the clergy.

Conc. Antioch. c. 25.
Conc. Chalced. c. 25.

The Revenues were divided into certain monthly or yearly portions, as was thought most convenient. In the western Church, the division was usually into three or four parts; whereof one fell to the bishop, a second to the rest of the clergy, a third to the poor, and the fourth to the maintenance of the fabric, and other necessary uses of the Church. In some Churches, they made no such division, but lived all in common, the clergy with the bishop, as it were in one house, and at one table. But this was matter of choice only. And of this St Austin and his clergy are a remarkable instance.

AUGUST.
Serm. 50.

In one or other of these two ways the clergy were provided for out of the Revenues of the great Church, till such time as settlements and endowments began to be made upon parochial Churches; which was not done in all places at the same time, nor in one and the same way. But it seems to have had its rise from particular founders of Churches, who settled lands, or glebe, upon the Churches which they built; and upon that score were allowed a right of patronage, to present their own clerk, and invest him with the Revenues, wherewith they had endowed the Church. This practice was begun in the time of Justinian, *An. 500*; for there are two of that emperor's laws, which authorize and confirm it. The change is thought to have been made somewhat later here in England, *viz.* about the year 700, till which time the bishops and clergy lived together, and had all things in common.

JUSTIN.
Novel. 57. c.
2. & Novel.
123. c. 18.

Such goods, or Revenues, as were once given to the Church, were always esteemed devoted to God, and therefore might not be alienated, excepting upon very extraordinary occasions; as, the redemption of captives, or relieving the poor in a time of famine: in which case it was usual to sell even the sacred vessels and utensils of the Church. Thus St Ambrose melted down the communion-plate of the church of Milan, to redeem certain captives. And the same was practised by St Austin, St Cyril, and many others. But, that no fraud might be committed in such cases, the bishop was obliged to have the consent of the clergy, and the approbation of the Metropolitan, or some provincial bishops.

AMBROS. de
Offic. 1. 2. c.
28.

REX SACRIFICULUS [*Lat.*] *King of the Sacrifices.* A sacred officer, among the antient Romans; who had the care of religion, in subordination to the *Pontifex Maximus*. See **PONTIFICES**.

The first institution of the *Rex Sacrificulus* is ascribed to Lucius Junius Brutus, at the time of that great revolution, which changed the Roman Monarchy into a Republic. Tarquin being driven from Rome, and it being resolved by the heads of the conspiracy to establish a Common-wealth, Brutus represented to them, that 'he was not for abolishing the venerable name of *king*, which was consecrated by the same *Auspices*, wherewith Rome was blessed in her infancy:' therefore he advised 'to retain it, and give it to that magistrate, who should have the superintendency over religion.'

DION. HALI-
CARN. 1. 7.

Accordingly a *King of sacrifices* was appointed; and he was always to be chosen out of the Patrician families, by the *Comitia* of the people assembled in the *Campus Martius*. His office was for life; and he was exempt from military services, and public taxes. His wife was honoured with the title of *Queen*.

RHADAMANTHUS. One of the Poetical Judges of Hell: the other two being *Æacus* and *Minos*. See *ÆACUS* and *MINOS*.

Virgil gives us the following description of this infernal Judge:

Gnosius hæc Rhadamanthus habet durissima regna,
Castigatque auditque dolos, subigitque fateri
Quæ quis apud superos, furto letatus inani,
Diffudit in feram commissa piacula mortem.
Continuo fontes ultrix succincta flagello
Tisiphone quatit insultans, torvosque sinistra
Intentans angues, vocat agmina fæva sororum.

Æn. 1. 6. v.
566.

These

*These are the realms of unrelenting fate ;
 And awful Rhadamanthus rules the state.
 He hears, and judges each committed crime ;
 Enquires into the manner, place, and time.
 The conscious wretch must all his acts reveal,
 Loth to confess, unable to conceal ;
 From the first moment of his vital breath,
 To his last hour of unrepenting death.
 Strait, o'er the guilty ghost the fury shakes
 The sounding whip, and brandishes her snakes ;
 And the pale sinner, with her sisters, takes.*

}

DRYDEN.

In Geogr. Strabo informs us, that Rhadamanthus had formerly made very wise laws, at the suggestion of Minos king of Crete ; and that afterwards from this hint Homer took occasion to make them judges of all mankind in the shades below.

RHAMNUSIA. See NEMESIS.

RHEA. See CYBELE and VESTA.

RIMMON. An idol, or false god, of the people of Damascus, the capital of Syria. Hence Milton, in his catalogue of fallen angels :

Paradise Lost,
B. i. v. 467.

*Him follow'd Rimmon, whose delightful seat
 Was fair Damascus, on the fertile banks
 Of Abana and Pharpar, lucid streams !*

2 Kings v. He is mentioned but once in scripture, namely in the story of Naaman the Syrian, who confesses to Elisha that he had often been in the temple of this god with the king his master, who leaned upon his arm, while he paid his adoration to Rimmon.

De Diis Syris,
Synt. 2. c. 10. Rimmon, in the Hebrew, signifies a *pomegranate* ; which fruit being sacred to Venus, some take *Rimmon* to be the same as *Venus*. Selden derives the name from *Rum*, which signifies *high*, and supposes *Rimmon* to be the same as *Elion*, the *most-high* god of the Phœnicians.

ROBIGALIA [*Lat.*] A festival of the antient Romans, observed on the twenty-fifth of April, in honour of the god *Robigo* ; to supplicate that deity, that he would drive away the blight (*rubiginem*) which happens to corn in the ear, through too much drought. Upon this occasion they sacrificed the entrails of a dog and a sheep.

Ovid. Fast.
l. 4. v. 907.

*Flamen in antiquæ lucum Robignis ibat,
 Extæ canis flammis, extæ daturus ovis.*

The reason of sacrificing the dog, Ovid tells us, was, because the corn suffered most during the influence of the *dog-star*.

*Est canis (Icarium dicunt) quo sidere moto
 Tosta sitit tellus, præcipiturque seges.
 Pro cane sidereo canis hic imponitur aræ :
 Et, quare pereat, nil nisi nomen habet.*

The same poet has given us kind of prayer, which the *Flamen* made to the goddess *Robigo*.

Ibid. v. 911.

*Aspera Robigo, parcas Cerealibus herbis,
 Et tremat in summa læve cacumen humo - - - - -
 Vis tua non levis est : quæ tu frumenta notâsti,
 Mœstus in amissis illa colonus habet - - - - -*

Nec

Nec teneras segetes, sed durum amplectere ferrum :
 Quodque potest alios perdere, perde prior - - - - -
 At tu ne viola Cererem ; semperque colonus
 Absenti possit solvere vota tibi.

Robigo, goddess dreaded by the swain !
 O spare the gifts of Ceres, spare the grain :
 Wher'ere thou com'st, the sower's toil is vain. }
 On swords and spears thy baneful rust employ,
 And all war's murtherous instruments destroy.
 Let yellow Ceres from thy touch be free,
 And still the swain adore thy absent deity.

ROBIGO. See the preceding article.

S. ROCH'S DAY. A Popish festival, observed, in memory of St Roch, on the sixteenth of August.

The legend of this saint tells us, he was born with the sign of the cross on his left side, and that, as a token of his future sanctity, when he was a child, he would never suck more than once a day ; that he cured persons of the plague only by making the sign of the cross upon them ; that a little dog brought him bread, and an angel healed him of the plague ; that another angel delivered him a table, on which the name of *St Roch* was written in golden letters by the hand of God himself ; and that persons sick of the plague should be cured by commemorating him.

ROCHET. One part of the habit of a bishop. It is generally taken to be the same with what we now call *lawn-sleeves*.

The use of this episcopal vestment is very antient, being described by Bede in the VIIth century. In the following ages, the bishops were obliged, by the canon law, to wear their *Rochets*, whenever they appeared in public : which practice was constantly kept up in England till the Reformation. Since that time, the bishops have wore them only in the church, and in the parliament-house.

Menage derives the word from the Latin *Rochettus*, a diminutive of *Rocchus*, used by the writers *infimæ latinitatis* for *tunica*.

RODS. In Latin, *Virgæ*. The use of Rods is remarkable both in sacred and profane history.

Mercury's Rod, or *Caduceus*, twisted about with serpents, was an ensign of his office, when he was employed in calling the dead from hell, or conducting them thither.

Tum Virgam capit : hac animas ille evocat orco
 Pallentes ; alias sub tristia tartara mittit ;
 Dat sonnos adimitque, & lumina morte resignat.

VIRG. ÆN.
 4. v. 242.

But first he grasps within his awful hand,
 The mark of sovereign pow'r, his magic wand.
 With this he draws the ghosts from hollow graves ;
 With this he drives them down the Stygian waves :
 With this he seals in sleep the wakeful sight,
 And eyes, tho' closed in death, restores to light.

DRYDEN.

Nor was *Bacchus* less distinguished by his *Thyrus*, or Rod twined with ivy.

----- parce, Liber,
 Parce, gravi metuende thyrsô.

HOR. Od.
 19. l. 2. v. 8.

Spare, *Bacchus*, dreadful with thy angry rod !

CREECH.

Exod. iv.

The *Rod* of MOSES was the staff, or crook, which he made use of in driving his flock, and which God commanded him to take with him, for the working those miracles he was to perform before Pharaoh, and the people of Egypt. This Rod Moses preserved as long as he lived, and it became the instrument of performing a great number of miracles, which he wrought through the course of his life. The scriptures do not inform us what became of it after his death. It is probable, it devolved to Joshua, his successor in the government of the people.

The Rabbins relate many wonderful things concerning this Rod. They say, it was first created by God for the use of Adam; that it came by succession to Abraham, and thence to the patriarch Joseph, who left it to the kings of Egypt as an acknowledgment of his obligations to Pharaoh. Jethro, Moses's father-in-law, coming into Egypt, stole it from thence, and carried it into his own country. He there planted it in a garden, where it took such fast root, that no one could pluck it up. Many young men offered themselves, and attempted to pull it out of the ground: but no one could perform it, till Moses undertook it, and plucked it up without any difficulty. Zipporah was the reward of his success. They add, that the virtues of this rod were owing to the name of God, which was written upon it.

Num. xvii.

The *Rod* of AARON was the staff, which that high-priest commonly used. The miraculous budding of Aaron's rod determined to which tribe God had annexed the exercise of the priest's office. To preserve the memory of which wonderful event, God commanded Moses to lay up this rod in the Tabernacle. Some think, it preserved its leaves and fruit, as long as it continued in this holy place. St Paul tells us, it was placed within the ark of the Covenant.

Hebr. ix. 4.

VOSS, de Idol.
BOCHART,
Phalel.

Some learned men are of opinion, that the fabulous account of Mercury's Caduceus, twisted about with serpents, is taken from the story of Moses's rod, which thrown upon the ground became a serpent; and that Bacchus's Thyrsus, twined with ivy, is but a shadow of Aaron's rod that budded.

The false Gospel of the Nativity of the Holy Virgin relates, that, when Mary was arrived at the age of woman-hood, she refused to be married, because she had made a vow of Virginity. Hereupon the high-priest consulted the Lord, who answered that all the unmarried men of the house of David must present themselves before the altar, with *rods* in their hands; and that he, upon whose rod the Spirit of God should light in the form of a dove, should be the spouse, and guardian of Mary's virginity. Among those, who presented themselves, was Joseph, who no sooner appeared with his rod, than a dove came and rested upon it; by which mark he was pointed out to be the spouse of Mary. From this fabulous story came the custom of painting Joseph with a rod in his hand.

ROGATION-DAYS. In the Christian Church, are, the Monday, Tuesday, and Wednesday before Holy-Thursday, or Ascension-day.

They are so called from the extraordinary prayers and supplications, which, with fasting, were at this time offered to God by devout Christians. The Latins called these devotions *Rogations*, and the Greeks *Litanies*. In these fasts, the intention of the Church was, not only to prepare our minds to celebrate our Saviour's ascension, but, by fervent prayer and humiliation, to appease God's anger, and deprecate his judgments.

LE COMTE,
Annal. Eccl.
Franc. T. I.

Conc. Aurel.
c. 27.

This season for litanies and rogations was first fixed by Mamertus, bishop of Vienne in Gaul, about the middle of Vth century, upon the prospect of some particular calamities that threatened his diocese. Some few years after, this example was followed by Sidonius, bishop of Clermont; and, in the beginning of the VIth century, the first council of Orleans appointed that they should be yearly observed.

Injunct. Q.
Eliz. 18, 19.

At the Reformation, here in England, when Processions (which made a part of these solemnities) were abolished, by reason of the abuse of them, yet, for retaining the *perambulation of the circuits of parishes*, it was enjoined, ' that the people should, ' once a year, at the accustomed time, with the minister and substantial men of the ' parish, walk round the parishes, as usual, and, at their return to church, make ' the common prayers: provided that the minister, at certain convenient places, ' shall admonish the people to give thanks to God for the increase and abundance ' of the fruits of the earth, repeating the 103 Psalm; at which time also the minister shall inculcate this and such like sentences; *Cursed be he that removeth his ' neighbour's*

'neighbour's land-mark.' No such prayers indeed have been since appointed : but there is a Homily, divided into four parts ; the three first to be used on the Monday, Tuesday, and Wednesday ; and the fourth upon the day when the parish make their procession.

The Spaniards, who kept to the old rule of the antient Church, of not having any fast between Easter and Whitsuntide (because during that time the bridegroom was with them) deferred these Rogations till after Whitsuntide.

ROMAN-CATHOLICS. Those Christians, who follow the doctrines and discipline of the Church of Rome.

The doctrine of that Church may be seen in *Pope Pius's Creed*, and it's discipline under various articles relating to the Christians. See CHURCH OF ROME, BAPTISM, EUCHARIST, &c. BISHOPS, PRESBYTERS, DEACONS, &c. &c. &c.

I shall here unite in one point of view the several errors of the Romish Church, and it's deviations from the practice of the primitive Church. These are ;

I.

The granting Absolution, before penance is performed.

II.

The worship of Angels, Saints, Relics, Images, the Cross, and the Hoste in the Eucharist.

III.

Appeals to the bishop of Rome.

IV.

Admitting uncanonical books into the scripture.

V.

The absolute necessity of baptism ; and the baptizing of bells.

VI.

The Cœlibacy of the Clergy, and their exemption from the power of the Civil Magistrate.

VII.

The exemption of Children from the power of their parents.

VIII.

Auricular Confession, and Confirmation made a Sacrament.

IX.

The administering the Eucharist in one kind only.

X.

The Abuse of Excommunication, in deposing kings, and depriving Magistrates of their civil rights, and burning Heretics under pretence of discipline.

XI.

The Consecration of the Eucharist by muttering privately, *hoc est corpus meum*, instead of public and audible prayer.

XII.

The Use of Interdicts and Indulgences.

XIII.

Offering of a Lamb at Easter.

XIV.

Original of Lent, and changing the manner of fasting.

XV.

Exemption of Monks from the jurisdiction of the bishops.

XVI.

Allowing of Mendicants.

XVII.

Disannulling the marriage of Monks.

XVIII.

Forbidding the marriage of spiritual Relations.

XIX.

Making the marriage of Cousin-Germans to be incest.

XX.

Private and Solitary Mass.

XXI.

Making the Mass a sacrifice for the quick and dead.

XXII.

XXII.

Purgatory, and Canonical Purgation.

XXIII.

Prelatical and Sacerdotal Power.

XXIV.

Ordination of Boys, and Bishops without a title.

XXV.

Commutation of Penance.

XXVI.

Allowing Sanctuary for the worst of Criminals.

XXVII.

Keeping the scriptures, and divine service, in an unknown tongue.

XXVIII.

Swearing by the creatures.

XXIX.

The doctrine of Transubstantiation.

XXX.

Using unleavened bread, and wafers in the Eucharist.

XXXI.

Necessity of a visible head, and subjection to the Pope of Rome.

See the articles ABSOLUTION, PENANCE, SAINTS, RELICS, IMAGES, *the* CROSS, EUCHARIST, APOCRYPHAL BOOKS, BAPTISM, COELIBACY, CONFESSION, CONFIRMATION, EXCOMMUNICATION, INTERDICTS, INDULGENCES, LENT, MONKS, MENDICANTS, MARRIAGE, MASS, PURGATORY, TRANSUBSTANTIATION, *and the* POPE.

ROMANS (St PAUL'S EPISTLE TO THE). *See* EPISTLES OF St PAUL.

ROME. As Romulus, the founder of the Roman Empire, was placed among the gods; so Rome, the capital city of that empire, was ranked among the goddesses. Hence Martial :

Epig. 8. l.
11.

Terrarum dea gentiumque Roma,
Cui par est nihil, & nihil secundum.

Rome, the World's mistress, and it's Deity.

And Claudius Rutilius :

Itiner. l. 1.

Inter fidereos Roma recepta polos.

And Rome receiv'd into the heav'nly seats.

The antients represented Rome, on their medals, like a Pallas, dressed in a military vest, having an helmet on her head, a pike in her hand, and leaning on a shield. This figure of Rome is often seen on Consular medals, and particularly on a Reverse of Nero's; from whence Claudian seems to have taken the following description of Rome :

In Prob. &
Olyb. Conf.

----- innuptæ ritus imitata Minervæ :
Nam neque cæsariem crinali stringere cultu,
Colla nec ornatu patitur mollire retorto :
Dextrum nuda latus, niveos exerta lacertos,
Audacem reteggit mammam, laxamque coercens
Mordet gemma finum ----- Clypeus Titana luceſcit
Lumine, quem tota variarat Mulciber arte :
Illic patrius Mavortis amor, fœtusque notantur
Romulci ; post amnis inest, & bellua nutrix.

No costly fillets knot her hair behind,
 Nor female trinkets round her neck are twined.
 Bold on the right her naked arm she shows,
 And half her bosom's unpolluted snows;
 Whilst on the left is buckled o're her breast,
 With diamond clasps, the military vest.
 The sun was dazzled as her shield she rear'd,
 Where, varied o're by Mulciber, appear'd
 The loves of Mars her sire, fair Ilia's joys,
 The wolf, the Tyber, and the infant boys.

ADDISON.

Rome had temples dedicated to her; and her titles were, *Roma Victrix*, *Roma Eterna*, *Roma Sacra*, &c. The inhabitants of Smyrna, we are told, were the first, who complimented Rome with a temple. This was done in the Consulship of the Elder Cato, when Rome was arrived to that pitch of greatness, to which she mounted, after the destruction of Carthage, and the conquest of Asia.

ROMESCOT. See PETER-PENCE.

ROMULUS. See QUIRINUS.

ROSARY. Among the Roman-Catholics, is a pretended instrument, or help, to piety, being a chaplet, consisting of five, or fifteen, decads or tens of beads, to direct the reciting so many *Ave Marias* in honour of the blessed Virgin.

Before a person repeats his Rosary, he must cross himself with it: then he must repeat the Apostles Creed, and say a *Pater* and three *Ave's*, on account of the three relations, which the Virgin bears to the three persons in the Trinity. After these preliminaries to devotion, he passes on to his decads, and must observe to let himself into the mysteries of each ten, by a prayer, which he will find in the books treating of the devotion of the Rosary.

Some attribute the institution of the Rosary to St Dominic: but it was in use in the year 1100; and therefore St Dominic could only make it more celebrated. Others ascribe it to Paulus Libycus, others to St Benedict, others to Venerable Bede, and others to Peter the Hermit.

There is a Fraternity, or religious Society, at Rome, called the *Fraternity of the Rosary*. See FRATERNITIES.

ROTA (TRIBUNAL OF THE). An Ecclesiastical court, at Rome, composed of twelve Prelates; whereof one must be a German, another a French-man, and two Spaniards. The other eight are Italians, three of whom must be Romans; the other five, a Bolognese, a Ferraran, a Milanese, a Venetian, and a Tuscan.

This is one of the most august Tribunals in Rome. They assemble in the apostolical palace every Monday and Friday, and take cognizance of all suits in the territory of the church, by appeal; as also of all matters beneficiary and patrimonial. The members of this Tribunal are called *Auditors of the Rota*, and are generally created Cardinals, as a reward for their trouble.

This Tribunal is called the *Rota* or *Wheel*, being established by the Popes, in imitation of that, which the antient Romans had in an open place, on a round terras surrounded with a rail, and supported by two great circles of metal, which formed a gallery, whence the Orators used to speak, and the magistrates publish laws.

The auditors of the *Rota* have the privilege of conferring the degree of doctor, in both the Canon and Civil Law, on all those whom they judge qualified for it.

RUBRICS. Are those rules and directions, prefixed to the several parts of the Liturgy, for the order and manner in which each part of the office is to be performed.

They are called *Rubrics* from the Latin *ruber*, which signifies *red*; because formerly they used to be printed in red ink, to distinguish them from the rest of the office, which was in black; as they still are in the Romish Missal, and other offices of the Church of Rome.

RUNCAIRS. A religious sect, being a branch of the antient *Vaudois* or *Waldenses*. See **WALDENSES**.

P. ALEXAN-
DER, Hist.
Eccl.

The *Runcairs* are only remarkable for adding to the doctrine of the *Waldenses* this ridiculous tenet, that *no mortal sin can be committed from the girdle downwards*, because it is written, *Fornication proceeds from the heart*.

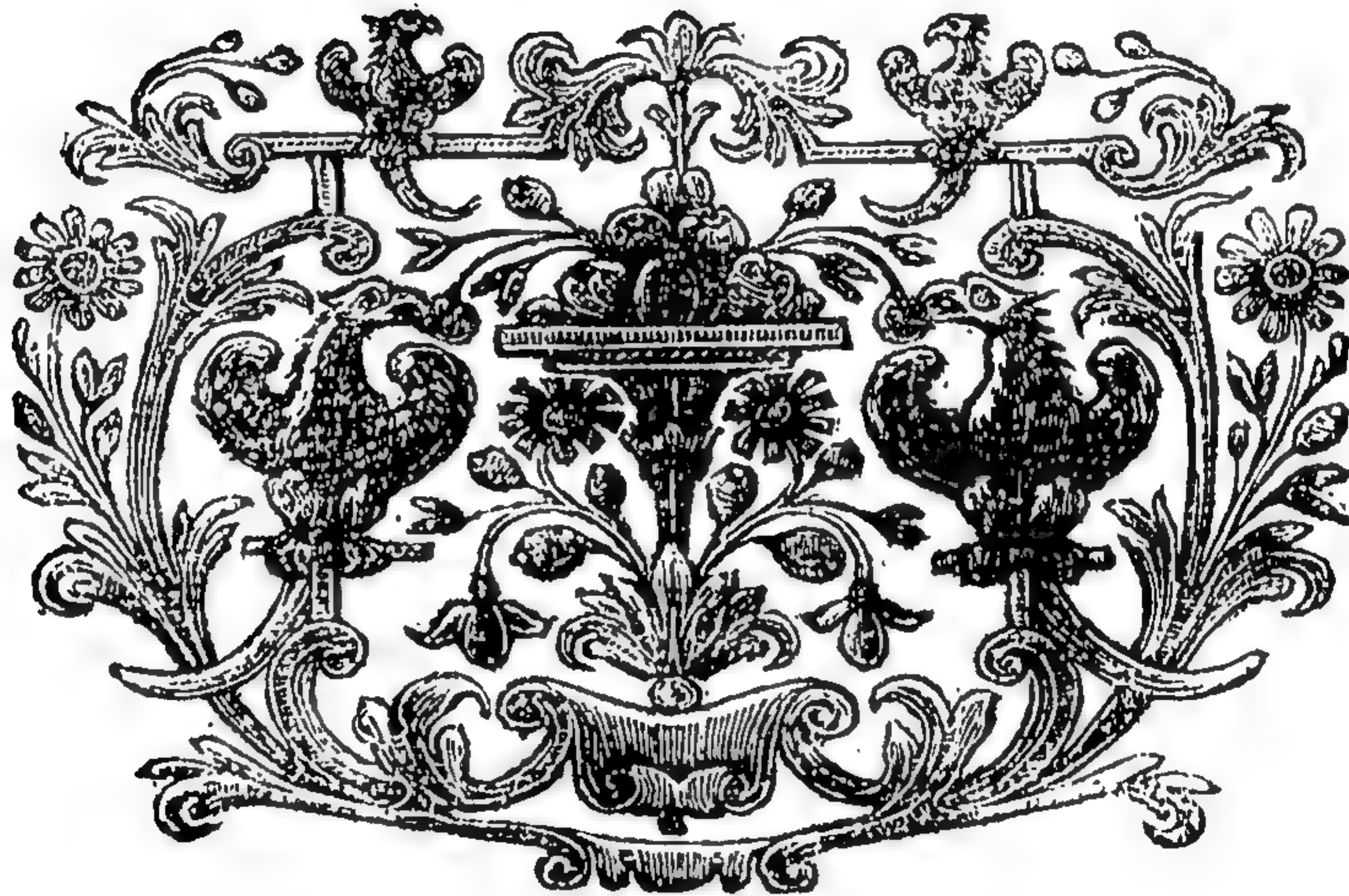
RUTH (THE BOOK OF). A Canonical book of the Old Testament.

HIERON.
Prol. Galeat.

This book is a kind of Appendix to the book of *Judges*, and an introduction to those of *Samuel*, and is therefore properly placed between them. It has its title from the person, whose story is here principally related. The Jews make but one book of this and the book of *Judges*, and probably the same person was the author of both. It was certainly written at a time when the government by Judges was ceased, since the author of it begins with observing, that the fact came to pass in the days when the Judges ruled: and he ends his book with a genealogy, which he carries down to David. Probably it was composed in that king's time, before he was advanced to the throne.

The history, recorded in this book, is that of *Ruth*, a Moabitish woman, who, coming to Bethlehem, and being married to Boaz her kinsman, bare to him Obed, who was the grandfather of David. In this story are observable the antient rights of *kindred* and *redemption*, and the manner of buying the inheritance of the deceased; with other particulars of great note and antiquity.

It is difficult to determine under what Judge the history of Ruth happened. Some place it in the government of Ehud or Shamgar; and others about the beginning of the time when Eli judged Israel.



S A B A Z I A.

S.



SABAZIA. [Gr.] An antient Greek festival, dedicated either to *Jupiter Sabazius*, or to *Bacchus*, surnamed *Sabazius*, from the *Sabæ*, a people of Thrace. CLEM. Protr.

At this festival, all that were initiated had a golden serpent put in at their breasts, and taken out at the lower part of their garments; in memory of Jupiter's ravishing Proserpina in the form of a serpent. DIOD. SIC. l. 4.

It is probable, this festival was not originally instituted by the Greeks, but derived to them from the Thracians, among whom (according to Suidas) *σολαζεν* was the same as *εὐάζεν*, that is, to shout *εὐοῖ*; as was usual in the festivals of *Bacchus*.

SABBATH. Or, *The day of Rest.* A solemn festival of the Jews, being the Seventh Day of the Week, or Saturday.

The observation of the *Sabbath* began with the world. For God, having employed six days in the creation of the Universe out of nothing, *rested* on the seventh day, and therefore appointed it to be a day of rest. Hence our poet Milton : Genes. ii.

----- And now on earth the seventh
 Ev'ning arose in Eden : for the Sun
 Was set, and twilight from the earth came on,
 Fore-running night : when, at the holy mount
 Of heav'n's high-seated top, th' imperial throne
 Of Godhead, fix'd for ever firm and sure,
 The filial power arrived, and sat him down
 With his great father : for he also went
 Invisible, yet staid (such privilege
 Hath Omnipresence) and the work ordained,
 Author, and end, of all things ; and from work
 Now resting, blest'd, and hallow'd the seventh day,
 As resting on that day from all his work.

Paradise Lost.
 B. 7. v. 581.

The day before the Sabbath was called by the Jews *Parasceue*, that is, the *Preparation*. The law of the Sabbath obliged them to so strict a rest, that they were not suffered to dress their victuals, nor even to light their fires; which obliged them to prepare things on the vigil. If they took a journey on this day, they took care to end it before the setting of the sun. And the Emperor Augustus, in compliance with their customs, made an edict in their favour, which forbade the bringing the Jews before any court of justice on Fridays after the ninth hour of the day. But for fear any Jew should be surprized at work by the beginning of the Sabbath, it's beginning was declared to the people by sound of trumpet, at several different hours. The first time was at the ninth hour, or our three in the afternoon ; and Mark xv. 42.

and then they left off working in the country: the second was some little time after; and at this time all the workmen in the city left off working, and shut up their shops: the last was, when the sun was ready to set, and then they lighted up their lamps.

At this time the Sabbath began, and lasted till the same hour of the next day, that is, from sun-set on Friday to sun-set on Saturday. The Jews, on the Sabbath, abstained from all labour, and were also commanded to let all animals rest on that day. The Rabbins have put many trifling questions concerning the observation of the Sabbath: as in the case of watering a horse on that day, they ask, whether he is to be led or rode.

On this day, they were not allowed to go out of the city farther than two thousand cubits, that is, about a mile. And this is called *A Sabbath-day's journey*. Which custom was founded in this, that, in their marches, after they came out of Egypt, the ark was at this distance from the tents of the Israelites; and they being therefore permitted to go, even on the Sabbath-day, to the Tabernacle to pray, they from thence inferred, that the taking a journey of no greater length, though on a different account, could not be a breach of the Sabbatical rest, enjoined in these words: *Abide ye every one in his place: let no man go out of his place on the seventh day.*

And, as every Seventh day was a day of rest to the people, so was every *seventh year* to the land; it being unlawful in this year to plow or sow, or prune vines; and if the earth brought forth any thing of its own accord, these spontaneous fruits did not belong to the master of the ground, but were common to all, and any man might gather them. This was called the *Sabbatical Year*. So that the Jews were obliged, during the six years, and more especially the last, to lay up a sufficient store for the *Sabbatical Year*.

The modern Jews are very religious, or rather superstitious, observers of the Sabbath. If a beast by accident falls into a ditch on this day, they do not take him out, as they formerly did, but only feed him there. They carry neither arms, nor gold, nor silver about them, nor are they permitted so much as to touch them. The very rubbing the dirt off their shoes is a breach of the Sabbath; and their scruples go so far as even to grant a truce to the fleas.

Profane authors have spoken of the *Sabbath*, but have only discovered thereby their ignorance of the Jewish affairs. Tacitus thought they observed the Sabbath in honour of Saturn, to whom Saturday was consecrated in the Pagan religion. But Plutarch asserts it was kept in honour of Bacchus, who was surnamed *Sabbos*. Appian the Grammarian maintained, that the Jews celebrated the Sabbath in memory of their having been cured of a shameful disease, which in the Egyptian language was called *Sabbosis*. Lastly, Persius speaks of the Jewish Sabbath as if it had been a fast:

Sat. 5. v. 184.

Labra moves tacitus, recutitque Sabbata palles.

*Thou mutterest prayers obscene, nor dost refuse
The fasts and Sabbaths of the curtail'd Jews.*

DRYDEN.

Concerning the Christian Sabbath, See the article SUNDAY.

EUSEB. l. 7.
c. 5.
BARON. ad
an. 260.

SABELLIAN S. Christian heretics, of the III^d century; disciples of Sabellius, a Philosopher of Egypt, who, about the year 260, maintained the errors of his master Noëtus.

Sabellius openly taught, that there is but one person in the Godhead; and, in confirmation of this doctrine, he made use of a comparison. He said, that, as man, though composed of body and soul, is but one person; so God, though he is Father, Son, and Holy Ghost, is but one person. Dionysius, bishop of Alexandria, wrote against Sabellius, and Pope Dionysius condemned him in a council held at Rome in 263.

The Sabellians, upon their master's principles, made the *Word* and the *Holy Spirit* to be only virtues, emanations, or functions of the Deity; and held, that he, who, in heaven, is the *Father* of all things, descended into the virgin, became a child, and was born of her as a *Son*; and that, having accomplished the mystery of our salvation, he diffused himself on the Apostles in tongues of fire, and was then

then denominated the *Holy Ghost*. They resembled God to the Sun, the illuminative virtue or quality whereof was the *Word*, and it's warming virtue the *Holy Spirit*. The word, they taught, was darted, like a divine ray, to accomplish the work of redemption; and that, being re-ascended to heaven, as the ray returns to it's source, the warmth of the Father was communicated, after a like manner, to the apostles. Such was the language of the *Sabellians*; whose heresy gave birth to that of the Arians, Semi-Arians, Macedonians, and other oppugners of the doctrine of the *Trinity*. See ARIANS. MACEDONIANS, &c.

SABIAN S or SABÆAN S. A sect of idolaters, who worshipped images.

In the early ages of the world, idolatry was divided between two sects; the worshippers of images called *Sabians*, and the worshippers of fire called *Magi* or *Magians*. See MAGI.

The true religion, which Noah taught his posterity, was, the worship of one God, with hopes in his mercy through a Mediator. For the necessity of a Mediator between God and man was a general notion, which obtained among all men from the beginning. But no clear revelation being then made of the Mediator, whom God had appointed, they took upon them to address unto him by mediators of their own chusing. And their notion of the Sun, Moon, and Stars, being, that they were animated by certain intelligences, of a middle nature between God and themselves, they pitched upon these as the properest mediators between the Deity and his creatures. This was the origin of all the idolatry that has been practised in the world.

They began with worshipping the heavenly bodies themselves: but these orbs, by their rising and setting, being as much under the Horizon, as above it, they were at a loss how to address to them in their absence. To remedy this, they had recourse to the invention of images, in which, after their consecration, they fancied those intelligences, or inferior deities, to be as much present by their influence, as in the planets themselves. This was the origin of image-worship.

This religion first began among the Chaldæans, which their knowledge in Astronomy helped to lead them to. And from this it was, that Abraham separated himself, when he came out of Chaldæa. From the Chaldæans it spread all over the East, where the professors of it had the name of *Sabians*. From them it passed into Egypt, and from thence to the Grecians, who propagated it to all the nations of the world.

These idolaters, in the consecration of their images, used many incantations, to draw down into them from the stars those intelligences, for whom they erected them, whose power and influence, they held, did afterwards dwell in them. And from hence the foolery of *Talismans*, and such like magical arts, had it's original.

The remainder of this sect still subsists in the East, under the same name of *Sabians*, which they pretend to have received from *Sabius*, a son of Seth. Among the books, wherein the doctrines of this sect are contained, they have one, which they call *the book of Seth*, and pretend it was written by that patriarch. What has given them the greatest credit among the people of the East is, that the best of their Astronomers, as Thebet, Eln, Korrah, Albattani, and others, have been of this sect. For the stars being the gods they worshipped, they made them the chief subject of their studies. See IMAGES.

SACÆA. An ancient festival of the Persians and Babylonians, so called from a people of Scythia, named *Sacæ*. Strabo gives us the following account of the origin of this festival.

The *Sacæ* were a nation of Scythians, inhabiting near the Caspian Sea. These people often made incursions into Persia, and at last possessed themselves of Bactriana, and the greatest part of Armenia. One day, when they were celebrating a feast, the Persian emperor on a sudden attacked them, and entirely defeated them. After this victory, the Persians covered with earth a great stone that was in the middle of the field, and made a kind of mountain of it, which they surrounded with a wall; and having built there a temple, dedicated to the goddess Anaitis, and the gods Amanus and Anaudatus, who were the gods of Persia, they established a festival called *Sacæa*, in memory of their victory over the *Sacæ*. Some (accord-

PRID. Con-
nect. P. 1.
B. 3.

Pocock. Spe-
cim. Hist.
Arab.
HYDE, Relig.
vet. Persar.

Geogr. 1. 11.

ing to the same historian) ascribe this victory to the great Cyrus, who, having led his army against the *Sacæ*, was beaten, and put to flight. But, having encamped in the place, where he had left his baggage, he retired from his camp, leaving it full of all sorts of good things, especially wine: whereupon the *Sacæ*, seizing upon his camp, and finding it well stored with provisions of all sorts, eat and drank to excess. Cyrus, unexpectedly returning, surprized the *Sacæ* in the midst of their debauch, and cut them all to pieces.

This festival continued five days, during which the masters and their slaves exchanged conditions; in which respect it resembled the Roman *Saturnalia*. See SATURNALIA.

Hist. des.
Ord. Rel. T.
3. c. 20.

SACK (ORDER OF THE). In Latin, *Fratres de Sacco*, i. e. *Brethren of the Sack*. A religious order, so called, because they wore garments made like *Sacks*. They are otherwise called *Fryars of the Penance of Jesus Christ*. This order subsisted but a short time, and has been suppressed above 400 years; which is the reason we know but little of it.

All that can be certainly affirmed of this order, is, that it was in being long before the union of the several orders of Augustin Hermits: for these Fryars had a monastery at Saragossa, in Spain, in the time of Pope Innocent III, who died in 1216. Some of their houses came into the general union of the Augustins; but the greater part still adhered to the *Sack*, and obtained a bull of Pope Alexander IV, prohibiting the religious of this order going over to another not so strict.

This order gained settlements in several parts of Europe. In 1261, upon the recommendation of Queen Blanche, mother of St Lewis, they were settled in Paris, Caen, Poitiers, and other cities of France. In 1275, they passed over into England, and had an house in London. They had other houses in Germany and Flanders: but they lost most of them after the decree of the Council of Lyons, *An.* 1274, which suppressed several religious orders, especially those which had no revenues. However, they subsisted several years after, but resigned their monastery at Paris, in 1293, to the Augustins, alledging that they could no longer hold it with a good conscience, by reason of their poverty, and the daily decrease of their order. They continued still in Majorca in the year 1300; and their monastery at Parma was not given to the *Servites* till the year 1320.

The *Brethren of the Sack* were very austere; for they neither eat flesh, nor drink wine. Beside the *Sack* which they wore, they went bare-legged, and had only wooden sandals on their feet.

STOW'S
Survey of
London.
WOOD'S Hist.
of Oxford.

These Fryars, upon their coming into England, obtained of King Henry III the grant of a synagogue, in the Old Jewry, which had been defaced by the citizens of London, after they had slain 700 Jews, and spoiled them of their goods. They likewise obtained a settlement at Oxford, where they built a house and a chapel without the west-gate.

SACRAMENTS. See BAPTISM, EUCHARIST, &c.

SACRIFICE. A solemn act of religious worship, which consists in the dedicating, devoting, or offering up something, animate or inanimate, on an altar, by the hands of a priest, to acknowledge a dependence on, or to conciliate the favour of, the Deity. This practice, in some sense or other, is universal: for all religions have their Sacrifices. To begin with the antient *Greeks* and *Romans*.

COEL RHOD.
I. 12. c. 1.
CLEM. ALEX.
STROM. I.

The origin of Sacrifices is ascribed, by Didymus, in his notes on Pindar, to one Melisseus, a king of Crete; but by others to Phoroneus and Merops, and by others to the centaur Chiron. But of this there is no certainty.

I. The causes and occasions of their Sacrifices seem to have been four. For they were either, 1. *Εὐχαῖα* or *Χαρίσματα*, *Vows* or *Free-Will Offerings*; such as those promised to the gods before, and paid after a victory; as also the first-fruits offered by husbandmen after harvest. Or, 2. *Ιλασμεὰ* or *Διαλακτικὰ*, *Propitiatory Offerings*, to avert the anger of some offended deity. Or, 3. *Αἰτητικὰ*, *Propitiatory Sacrifices*, for success in any enterprize. Or, lastly, *Τὰ ἀπὸ μαντείας*, such as were imposed or commanded by an oracle or a prophet.

II. The matter of their Sacrifices comes next to be considered. In the most antient Sacrifices, there were neither living creatures, nor any thing costly and magnificent;

magnificent; no myrrh, or frankincense, or other perfumes made use of; but, instead thereof, herbs and plants, plucked up by the roots, were burnt whole, with their leaves and fruits, before the gods. Hence Ovid;

Ante, deos homini quod conciliare valeret,
Far erat, & puri lucida mica falis.
Nondum pertulerat lachrymatas cortice myrrhas
Acta per æquoreas hospita navis aquas.
Thura nec Euphrates, nec miserat India costum:
Nec fuerant rubri cognita fila croci:
Ara dabat fumos herbis contenta Sabinis,
Et non exiguo laurus adusta sono.
Si quis erat, factis prati de flore coronis
Qui posset violas addere, dives erat.

Fast. l. i. v.
338.

*In antient times, to sooth each heav'nly power,
The frugal people offer'd salt and flour.
No vessel yet had stemm'd the raging sea,
Laden with myrrh caught dropping from the tree.
No gums were brought from rich Euphrates' shore,
Nor India yet had sent her spicy store.
The Sabine herbs and fruits in smoke aspire,
And the green laurels crackle in the fire.
The simple swains admired the wealthy clown,
Who cou'd with violet leaves the humble offering crown.*

For many ages, the Athenian oblations consisted of nothing else but the earth's beneficence. But no sooner did men leave their antient diet of herbs and roots, and begin to use living creatures for food, but they began also to change their Sacrifices; it being always usual for their own feasts, and the feasts of the gods (for such they thought the Sacrifices) to consist of the same materials. And this seems to have been the origin of *animal Sacrifices*.

The solemn Sacrifices consisted of these three parts: Σπονδή or *Libation*; θυμίανα or *incensing*; and ἱερεῖον or the *Victim*. However it was lawful to use some of these by themselves; particularly the two first: for, in all the smallest affairs of life, they seem to have desired the favour and protection of the gods by libations of wine, or offerings of incense. See INCENSE and LIBATION.

But the chief part of the Sacrifice was the *Victim*, or animal to be sacrificed. This was to be whole, perfect, and sound in all it's members, without spot or blemish. For this reason it was customary to cull out of the flocks the goodliest of all the cattle, and to put certain marks on them, whereby they might be distinguished from the rest. Hence Virgil;

Post partum, cura in vitulos traducitur omnis,
Continuoque notas, & nomina gentis inurunt:
Et quos aut pecori malint submittere habendo,
Aut aris fervare sacros, aut scindere terram.

Georg. iii. v.
157.

*When she has calv'd, then set the dam aside,
And for the tender progeny provide.
Distinguish all betimes with branding fire,
To note the tribe, the lineage, and the sire:
Whom to reserve for husband of the herd,
Or who shall be to sacrifice preferr'd;
Or whom thou shalt to turn thy glebe allow,
To smooth the furrows, and sustain the plow.*

DRYDEN.

As to the kind of animals offered in Sacrifice, they differed according to the variety of the gods, to whom, and the persons, by whom they were offered. A shepherd would sacrifice a sheep, a neatherd an ox, a goatherd a goat; and the rest according to their several employments. To the infernal or evil gods they offered black victims;

victims; to the supernal and good gods, white victims; to the barren, barren ones; to the fruitful, pregnant ones; lastly, to the masculine gods they offered male victims; and to the feminine, females. Also they made choice of animals according to the disposition of the gods, to whom they were to be offered. Mars was thought to be pleased with warlike and furious creatures, as the bull. The sow, being apt to root up the seed-corn, was sacrificed to Ceres, an enemy of that goddess. And, next to the sow, the goat was sacrificed, for browsing on the vines, and thence becoming an enemy to Bacchus.

OVID. Me-
tam. l. 15. v.
111.

----- prima putatur
Hostia Sus meruisse mori; quia femina pando
Erueit rostro, spemque interceperit anni.
Vite caper morsâ Bacchi mactandus ad aras
Ducitur ultoris: nocuit sua culpa duobus.

*The sow, with her broad snout, for rooting up
Th' intrusted seed, was judg'd to spoil the crop,
And intercept the sweating farmer's hope.
The covetous churl, of unforgiving kind,
Th' offender to the bloody priest resign'd:
Her hunger was no plea: for that she dy'd.
The goat came next in order to be try'd:
The goat had cropt the tendrils of the vine.*

}

DRYDEN.

Some animals were more acceptable at one age than another. For example, an heifer of a year old, which had never been put to the yoke, was thought most grateful to the gods. Such an one Diomedes promises to Minerva:

HOM. Il. 10.
v. 292.

Σοὶ δ' αὖ ἐγὼ πῆξω βῆν ἥνιν, εὐρυμέτωπον,
Ἀδμήτην, ἣν ἔπω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ.

*A youthful steer shall fall beneath the stroke,
Untamed, unconscious of the galling yoke,
With ample forehead, and with spreading horns,
Whose taper tops refulgent gold adorns.*

MR POPE.

ÆLIAN. Var.
Hist. l. 5. c.
14.

The only animal almost, which, in the very early times, it was thought unlawful to sacrifice, was the ploughing and labouring ox, because he was assisting in tilling the ground, and was, as it were, man's fellow-labourer. But, in after ages, they were used at feasts, and then it was no wonder if they were sacrificed to the gods. Ovid, in his account of the Pythagorean philosophy, represents it as great ingratitude in men to sacrifice this useful and serviceable animal.

Metam. l. 15.
v. 122.

Immemor est demum, nec frugum munere dignus,
Qui potuit, curvi dempto modo pondere aratri,
Ruricolam mactare suam; qui trita labore
Illa, quibus toties durum renovaverat arum,
Tot dederat messes, percussit colla securi.
Nec satis est, quod tale nefas committitur: ipsos
Inscripsere deos sceleri, numenque supernum
Cæde laboriferi credunt gaudere juvenci.

*How does the toiling ox his death deserve?
A downright simple drudge, and born to serve.
O tyrant! with what justice canst thou hope
The promise of the year, a plenteous crop;
When thou destroy'st thy lab'ring steer, who till'd,
And plow'd with pains, thy else ungrateful field?
From his yet reeking neck to draw the yoke,
That neck, with which the surly clods he broke;*

And

*And to the hatchet yield thy husbandman,
Who finish'd autumn, and the spring began !
Nor this alone : but heav'n itself to bribe,
We to the gods our impious acts ascribe :
First recompense with death their creatures toil ;
Then call the blest above to share the spoil.*

DRYDEN.

Examples of *Human Sacrifices* were very common in most of the barbarous nations ; but not so frequent in Greece, and other civilized countries. Some instances, however, of this sort of inhumanity are recorded in history. Aristomenes, the Messenian, sacrificed three hundred men, among whom was Theopompus, one of the kings of Sparta, to Jupiter of Ithome. Themistocles, in order to procure the assistance of the gods against the Persians, sacrificed some captives of that nation. Bacchus had an altar in Arcadia, upon which young damsels were beaten to death with rods. Such Sacrifices were frequently offered to the *Manes* and infernal gods. Hence Achilles, in Homer, butchered twelve Trojan captives at the funeral of Patroclus.

*Δώδεκα μὲν Τρώων μεγαθύμων υἱέας ἔαδ' ἄλγες
Χαλκῶ δ' ἠϊόων, κακὰ δὲ φρεσὶ μύθετο ἔργα·*

Il. l. 23. v.
175.

*Then last of all, and horrible to tell,
Sad Sacrifice ! twelve Trojan captives fell.*

MR POPE.

Æneas, whom Virgil celebrates for his piety, is an example of the same practice.

----- Sulmone creatos
Quatuor hic juvenes, totidem quos educat Ufens,
Viventes rapit, inferias quos immolet umbris,
Captivoque rogi perfundat sanguine flammæ.

VIRG. Æn. l.
10. v. 520.

*Four sons of Sulmo, four whom Ufens bred,
He took in fight, and living victims led,
To please the ghost of Pallas, and expire
In Sacrifice, before his funeral fire.*

DRYDEN.

III. The next things to be considered are the preparatory rites, and ornaments used at the time of Sacrifice. And, first, it was required, that he, who would perform a solemn Sacrifice, should purify himself certain days before, in which he was to abstain from all carnal pleasures. To this purpose Tibullus :

Vos quoque abesse procul jubeo : discedite ab aris,
Queis tulit hesternæ gaudia nocte Venus.
Casta placent Superis.

Eleg. 1. l. 2.
v. 11.

*But hence, far from these altars, far remove,
Votaries last night to Venus and to Love ;
Far from these pure unspotted rites retire :
The gods are pure, and purity require.*

DART.

They were so strict in this matter, that the priestesses of Bacchus, at Athens, were obliged to take a solemn oath, that they were duly purified, and had contracted no pollution by lying with a man.

At least every person, who came to the solemn Sacrifices, was purified by water. To which end, at the entrance of the temples there was commonly placed a vessel full of holy water. So Tibullus :

----- casta cum veste venite,
Et manibus puris sumite fontis aquam.

Ubi supra.

*Before the pow'rs in spotless garments stand,
And sprinkle water with unspilled hand.*

DART.

TIMARCHIDES, *in libro de coronis.*

And so great a crime was it accounted to omit this ceremony, that we are told of one Asterius, who was struck dead with thunder, because he had approached the altar of Jupiter with unwashed hands. Whoever had committed any notorious crime, as murder, incest, or adultery, was forbidden to be present at the Sacrifices, till he was duly purified. And the same was required of those, who returned from a victory over their enemies. Whence Hector, in Homer, says ;

Il. 1. 6. v.
265.

Χερσὶ δ' ἀνίπτοισιν Διὶ λείβαν αἶθοπα οἶνον
Ἄζομαι, εἰδὲ πῆ ἐστὶ κελαινερέϊ Κρονίων
Ἄιματι καὶ λυθρῷ πεπυλαγμένον εὐχετῖα δαί.

*By me that holy office were profaned ;
Ill fits it me, with human gore distained,
To the pure skies these horrid hands to raise,
Or offer heav'n's great fire polluted praise.*

MR POPE.

Before the ceremonies were begun, the public cryer with a loud voice commanded all prophane and unqualified persons to depart. Hence the Sibyl, in Virgil, cries out :

Æn. 1. 6. v.
258.

----- procul ô, procul este, prophani,
----- totoque abfistite luco.

----- Far hence be souls prophane,
The Sibyl cried, and from the grove abstain.

DRYDEN.

The habits of the priests, who were to do sacrifice, varied according to the gods, in whose honour they were performed. They, who sacrificed to the cœlestial gods, were usually cloathed in purple : to the infernal gods they sacrificed in black, and to Ceres in white. They had crowns upon their heads, which were generally composed of the leaves of the tree, which was sacred to that god, to whom they paid their devotions. Thus, in the sacrifices of Apollo, they were crowned with laurel ; in those of Hercules, with poplar, and so of the rest. Sometimes their foreheads were bound about with the *infula* or holy *fillet*. Thus Virgil :

Æn. 1. 10. v.
537.

Nec procul Hæmonides, Phœbi Triviæque Sacerdos,
Infula cui sacra redimibat tempora vitta.

*Apollo's priest, Hæmonides, was there ;
The holy fillets on his front appear.*

DRYDEN.

These *Infulæ* were made of wool, and not only worn by the priests, but likewise put upon the horns of the victims, and sometimes about the altar. The victim was also adorned with ribbands, and crowned with garlands. Hence Ovid :

Metam. 1. 15.
v. 130.

Victima labe carens, & præstantissima forma,
(Nam placuisse nocet) vittis præsignis & auro,
Sistitur ante aras.

*The fairest victim must the pow'rs appease :
(So fatal 'tis sometimes too much to please)
A purple fillet his broad brows adorns,
With flow'ry garlands crown'd, and gilded horns.*

DRYDEN.

And Virgil :

Ecl. 3. v.
64.

----- molli cinge hæc altaria vitta.

----- bind these altars round
With fillets.

DRYDEN.

The times of sacrificing varied according to the temper of the gods, to whom they were performed. To the cœlestial gods they sacrificed at sun-rising, or at least in open day; but to the *Manes* and infernal gods, who were thought to hate the light, they paid their devotions after sun-set, or at midnight.

IV. All things being prepared, the victim, if it was a sheep, or any of the smaller animals, was driven loose to the altar: but the larger sacrifices were usually led by the horns. Sometimes the victims were conducted by a long rope. Thus we read in Juvenal:

Sed procul extensam petulans quatit hostia funem,
Tarpeio servata Jovi, frontemque coruscant.

Sat. 12. v. 5.

*A steer, of the first head in the whole drove,
Reserve we sacred to Tarpeian Jove.
Forward he bounds his rope's extended length,
With pushing front.*

Mr T. POWER.

After this, they stood about the altar: and the priest, turning towards the right hand, went round it, and sprinkled it with meal and holy water. He besprinkled also those, who were present. Then the cryer proclaimed with a loud voice, *Τίς τῆδε;* *Who is here?* To which the people replied, *Πολλοὶ καὶ καλοὶ*, *Many and Good*. After this they prayed, the priest having first exhorted them to join with him, saying, *εὐχόμεθα*, *let us pray*. An example of all this we find in Aristophanes:

----- TP. Ἀλλ' εὐχόμεθα.
Τίς τῆδε πᾶ πῦτ' ἐστὶ; ΘΕ. Πολλοὶ καὶ καλοὶ.

In Pace.

They usually prayed, that the gods would vouchsafe to accept their oblations, and send them health and happiness: to which general form they added a petition for whatever particular favour they then desired. Prayer being ended, the priest took a cup of wine, and having tasted it himself, caused the company to do the like; and then poured forth the remainder between the horns of the victim.

----- vota sacerdos
Concipit, & fundit purum inter cornua vinum.

OVID. Me-
tam. 1. 7. v.
593.

This custom explains that well-known epigram of Furius Evenus; wherein the vine thus bespeaks the goat:

Κῆν με φάγῃς ἐπὶ βίβαν, ὅμως ἐπὶ καρποφορήσω
Ὅσον ἐπισπείσῃ σοι, τρέχε, θυομένῳ.

Thus translated by Ovid:

*Rode, caper, vitem; tamen hic cum stabis ad aras,
In tua quod fundi cornua possit, erit.*

Past. 1. 1. v.
357.

Then the priest, or the cryer, or sometimes the most honourable person in the company, killed the beast, by knocking it down, or cutting it's throat. If the sacrifice was in honour of the cœlestial gods, the throat was turned up towards heaven: but if they sacrificed to the heroes, or infernal gods, the victim was killed with it's throat towards the ground. If by accident the beast escaped the stroke, leaped up after it, bellowed, did not fall prone upon the ground, expired with pain and difficulty, did not bleed freely, or was a long time in dying; it was thought to be unacceptable to the gods. Virgil compares the cries of Laocoon to those of a victim escaped from the altar:

*Quales mugitus, fugit cum faucibus aram,
Taurus, & incertam excussit cervice securim.*

Æn. 1. 2. v.
223.

Thus

*Thus, when an ox receives a glancing wound,
He breaks his bands, the fatal altar flies,
And with loud bellowings breaks the yielding skies.*

DRYDEN.

The contrary of these unlucky omens were looked upon as tokens of the divine favour and acceptance.

When the beast was killed, the priest inspected it's entrails, and made predictions from them. Thus Ovid :

Metam. l. 15.
v. 136.

Protinus ereptas viventi pectore fibras
Inspiciunt, mentesque deum scrutantur in illis.

*Then, broken up alive, his entrails sees
Torn out, for priests t' inspect the god's decrees.*

DRYDEN.

Next they poured wine, together with frankincense, into the fire, to increase the flame: then they laid the sacrifice upon the altar; which, in the primitive times, was burnt *whole* to the gods, and thence called Ὀλόκυστον an *holocaust*. In after-ages, only part of the victim was consumed in the fire, and the remainder reserved to the sacrificers. The parts belonging to the gods were the *thighs*: these were burnt in honour of the god, and the company feasted upon the rest. Homer has given us a very accurate description of these particulars of the antient sacrifices in the following lines :

Il. l. 1. v.
459.

Αὐτὸν ἔρυσαν μὲν περὶ παρὰ, καὶ ἐσφαζαν, καὶ ἐδίδραν,
Μηρὲς τ' ἐξέταμνον, κατὰ τε κνίσσῃ ἐκάλυψαν,
Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
Καίε δ' ἐπὶ χρίζης ὃ γέρον, ἐπὶ δ' αἶθοπα οἶνον
Λαῖβε· νέοι δ' ὅ παρ' αὐτὸν ἔχον πεμπύβολα χερσίν·
Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκέη, καὶ σπλαγχνὶ ἐπάσαντο,
Μίσυλλόν τ' ἄρα τ' ἄλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
Ὀπτησίην τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτὰρ ἐπεὶ παύσαντο πόνος, τετύκοντό τε δαῖτα,
Δαίνυσθ', ἐδέετο θυμὸς ἐδεύετο δαίτῃς εἴσις.

*And now the Greeks their hecatomb prepare ;
Between their horns the salted barley threw,
And with their heads to heav'n the victims slew.
The limbs they sever from th' inclosing hide ;
The thighs, selected to the gods, divide :
On these, in double cawls involved with art,
The choicest morsels lay from every part.
The priest himself before his altar stands,
And burns the offering with his holy hands,
Pours the black wine, and sees the flame aspire ;
The youth with instruments surround the fire.
The thighs thus sacrificed, and entrails dress'd,
Th' assistants part, transfix; and roast the rest :
Then spread the tables, the repast prepare ;
Each takes his seat, and each receives his share.*

MR POPP.

Sometimes the *entrails* were burned upon the altar. Thus Æneas does in Virgil :

Æn. l. 6. v.
252.

Tum Stygio Regi nocturnas inchoat aras,
Et solida imponit taurorum viscera flammis,
Pingue super oleum infundens ardentibus extis.

*With holocausts he Pluto's altar fills ;
Seven bravery bulls with his own hand he kills :
Then on the broiling entrails oil he pours,
Which, ointed thus, the raging flame devours.*

DRYDEN

Whilst

Whilst the sacrifice was burning, the priest, and the person who gave the sacrifice, jointly prayed, laying their hands upon the altar. Sometimes they played upon musical instruments in the time of Sacrifice. It was also customary, on some occasions, to dance round the altar, and sing sacred hymns, in honour of the gods. PLUT. Sym-
pos. 1. 2. Q. 1.

The Sacrifice being ended, the priest had his share, consisting of the skin and the feet. At Athens, a tenth part of the Sacrifice was due to the magistrates called *Πρυτάνεις*. At Sparta, the kings had the first share in all public Sacrifices, and the skins of the victims. It was also usual to carry home some part of the offering for luck's sake. The whole solemnity concluded with a feast, as appears from the above-cited verses of Homer. ATHEN. 1. 3.

Under this article may be ranked the sacred *Presents*, and other offerings, made to the gods, to pacify their anger, or to obtain some future benefit, or as a grateful acknowledgment of some past favour. These consisted of crowns, and garlands, garments, cups, and any other thing, which conduced to the ornament or enriching of the temples. They were laid on the floor, or hung upon the walls, doors, pillars, or any other conspicuous part of the temple. Hence Horace:

----- me tabulâ facer
Votivâ paries indicat uvida
Suspendisse potenti
Vestimenta maris deo.

Od. 5. l. 1.
v. 13.

*I am secure, my danger o'er ;
My table shews, the cloaths I vow'd,
When midst the storm, to please the god,
I have hung up, and now am safe on shore.*

CREECH.

And Virgil, to mention no more :

----- si qua ipse meis venatibus auxi,
Suspendive tholo, aut sacra ad fastigia fixi.

Æn. 1. 9. v.
407.

*If I encreased them with my silvan toils,
And hung thy holy roofs with savage spoils.*

DRYDEN.

It was usual, when any person left his employment, or way of life, to dedicate the instruments belonging to it, as a commemoration of the divine favour and protection. Fishermen presented their nets, and shepherds their pipes. Thus Tibullus :

Pendebatque vagi pastoris in arbore votum,
Garrula silvestri fistula sacra deo.

Eleg. 5. l. 2.
v. 29.

*There, on some shady tree's extended boughs,
Hung warbling pipes, the signs of offer'd vows.*

DART.

The greatest instance of public worship among the *Hebrews*, was the offering of *Sacrifices*. These were either *eucharistical*, expressions of thankfulness for blessings received ; or *expiatory*, offered for the remission of sins.

They had two sorts of Sacrifices, taking the word in it's largest signification. The first sort were offerings of Tithes, First-fruits, and the like : the last offerings of slaughtered animals. The former are simply styled *Offerings* ; the latter *Sacrifices*.

The *Jewish Offerings* consisted of grain, meal, bread, cakes, fruits, wine, salt, oil, honey, and such like things. These therefore were called *Meat* and *Drink-Offerings* ; being appointed in favour of the poorer sort, who could not go to the expence of sacrificing animals. However those, who offered living victims, were not excused from giving meal, wine, and salt, which were to go along with the greater sacrifices. The Hebrews called these inanimate sacrifices, or offerings that had not life, *Mincha*, in opposition to the animate Offerings, or Sacrifices that had life, which they called *Corban*. See CORBAN and MINCHA.

Lev. ii. 2, 13.

Num. xv. 4, 5.

The priest in waiting received the offerings from the hand of him that offered them, laid a part of them upon the altar, and reserved the rest for his own subsistence. Nothing was quite consumed, but the incense, of which the priest kept back no part for his own share. When an Israelite offered a loaf, or a cake, the priest broke it in two parts, setting aside that half, which he reserved for himself: then he broke the other half into crumbs, poured oil, salt, wine, and incense upon it, and spread the whole upon the fire of the altar. If these offerings accompanied the sacrifice of an animal, they were thrown upon the victim to be consumed along with it. If the offerings were the ears of new corn, they were parched at the fire, and rubbed in the hand, and then offered to the priest in a vessel; over which he poured oil, incense, wine, and salt, and then burnt it upon the altar, having first taken as much of it as of right belonged to himself.

The most considerable and solemn of the Jewish offerings were those of the *First-Fruits* and *Tythies*, which were offered in the name of the whole nation. See FIRST-FRUITS and TYTHES.

OUTRAM, de Sacrificiis.

See the Book of Leviticus, passim.

The Jewish *Sacrifices* are properly distinguished into *Burnt-Offerings*, *Sin-Offerings*, *Trespass-Offerings*, and *Peace-Offerings*. Besides which, there is a general division of them (often to be met with in the Jewish writers) into *most holy* and *less holy*. Those, which belonged to the whole nation, were of the first sort; and those, offered in the name of private persons, of the latter. The most holy were slain upon the north-side of the altar, and the *less holy* upon the east or south-side. The skins of the most holy sacrifices belonged to the priests; but those of the less holy to the persons who offered. The most holy were either not to be eaten at all, or by the priests only: but the less holy might be eaten by the people indifferently, in any part of Jerusalem.

In antient time, the sacrifice was brought to the door of the tabernacle, to be offered by the sons of Aaron on the altar. Whoever sacrificed any where, but at the place of public worship, was to be punished with death, if he did it wilfully; but if ignorantly, he was to atone by a sin-offering. This is to be understood of the time when the tabernacle was fixed in Shiloh: afterwards, when it wandered uncertainly, they were allowed to sacrifice elsewhere, as Samuel, David, and Elias did. But, when they were settled in the land of Canaan, the place of Sacrifice was restrained to the city of Jerusalem. And all this to prevent their joining with the nations about them in their idolatrous rites, particularly that of sacrificing upon mountains and high places.

The time appointed for Sacrifice was in the day: then was the victim to be slain, and his blood sprinkled; but the entrails usually continued burning till near midnight.

The principal Sacrifices, among the Hebrews, consisted of bullocks, sheep, and goats: but doves and turtles were accepted, when men were not able to bring the other. All burnt-offerings of beasts were to be males, without blemish; but peace-offerings and sin-offerings might be females. The law of Moses reckons twelve blemishes, which rendered a beast imperfect, and unfit for sacrifice: such were blindness, lameness, disease, &c. No beast was to be offered as a Sacrifice before it was seven days old, because till that time it was unfit to be eaten.

The rites of sacrificing were various, with respect to the persons concerned in it. He, who brought the offering, was to lay his hands upon the head of the victim, to kill him, flea him, and cut him up, and to wash his entrails: but the priests were to receive the blood, to sprinkle it, to look after the fire, to dispose the wood, and to lay the members upon the altar. The man, who brought the Sacrifice, led him up into the court of the Tabernacle, and afterwards into the inner court of the Temple, and stood with him before the altar, turning his face towards the west. Then, laying his hands on his head, he made a confession of sin in this form: *I have sinned, O God, I have transgressed and rebelled, I have been guilty of — but now I repent, and let this victim be my expiation.* The person was to wash his hands clean before he laid them on the beast. If several offered the same victim, they were to lay their hands upon his head one after another. This ceremony regarded only private Sacrifices: for no public Sacrifices were devoted by imposition of hands, excepting the *Scape-goat* on the day of Expiation, and the Sin-Offerings for the whole people of Israel.

Some victims were *waved before the Lord*: that is, the owner placed his hands under the victim, and the priest, standing in the court near the altar, laid his hands under

under the hands of the offerer, and so they waved the beast this way and that way towards each quarter of the world; and upwards and downwards towards the heavens and the earth; by this ceremony acknowledging that God is the supreme governor above and below, and every way. The Sacrifices, in which this ceremony was observed, are thus distinguished. Private Peace-Offerings were devoted by imposition of hands, and were waved only after they were killed: public Peace-Offerings were waved both alive and dead, but no hands laid upon them. Sin-Offerings of lepers were waved only alive, with imposition of hands; and whole burnt-offerings required no waving.

After imposition of hands, or waving, the victim was killed. For which purpose, it was fastened down by rings at the slaughtering-place. He, who killed him, stood on the East-side of him, and cut through the throat and wind-pipe at one stroke; and another person caught the blood in a basin.

The manner of offering birds was thus. If they were designed for a burnt-offering, the priest wrung off their heads, then cut them open, and let the blood fall on the altar. But first their feathers were stripped off, which were no more to be offered than the skins of beasts. The body, being sprinkled with salt, was thrown into the fire. If it was a sin-offering, the priest, after offering the blood, reserved the body for himself.

The sprinkling the blood of the Sacrifices belonged to the priests only, and was always done before the sacrifice was fleaed. The blood of some victims was carried into the holy place: such were all Sin-Offerings made for the whole people, and others of a public nature. The blood of other victims was either sprinkled upon the horns, or upon the sides, of the altar; and what remained after sprinkling was poured out at the foot of the altar, and carried by a subterraneous passage into the valley of *Cedron*, and sold to the gardeners to fatten their grounds.

After sprinkling the blood, the Sacrifice was fleaed, and divided into pieces. Then the priests, with the parts of the divided Sacrifice in their hands, went to the rise of the altar, and there laid them down, and salted them. The law of Moses was very strict in this case, and enjoined them to use salt in all their Sacrifices. This Salt was called the *Salt of the Covenant*, to signify, that, as men were wont to make covenants by eating and drinking together, so God, by these Sacrifices, did ratify and confirm his covenant with those, who partook of them.

The parts of the Sacrifice being salted, the priest, who was to offer them, carried them up to the ascent of the altar, and threw them confusedly into the fire: afterwards they were so disposed as to resemble the posture and shape of the victim when alive. Burnt-Offerings were wholly consumed: but the parts of some sacrifices were eaten, as of the Trespass and Sin-Offerings, and the Meat-Offerings. These were to be eaten by the priests alone, and within the courts of the temple. The portion that every priest was to take was determined by lot, and they had liberty to dress it in what manner they thought fit.

The fire on the altar was preserved by supplying it with wood four times a day, but especially when the time of morning and evening-sacrifice came.

Besides the *Burnt-Offerings* appointed for particular occasions, there were two of this sort ordained, called the *Daily Sacrifice*. These offerings were made constantly every day, the one in the morning about nine o'clock, and the other about three in the afternoon; and each consisted of a lamb of the first year, without blemish. The Morning-Sacrifice was consumed by a quicker fire, that there might be time for other Sacrifices, which were commonly offered after it. The Evening-Sacrifice was usually burning upon the altar till the morning; for which purpose certain of the priests watched all night. These Sacrifices were a constant acknowledgment of God's sovereign dominion, and were in the nature of a daily prayer.

The *Sin-Offerings* were made for sins of ignorance and inadvertency, which, if they had been done wilfully, deserved *cutting off*. The Sacrifices were made either for the whole people, or for private persons. Of the first sort was the scape goat, offered on the great day of Expiation. When the people had fallen by a common error into idolatrous worship, and, being convinced of their mistake, had returned to the true religion, they were obliged to offer a kid of the goats for a sin-offering. This Hezekiah did, when he restored the true worship; and Ezra, at the restoration of the divine service, after the captivity of Babylon, did the same. The guilt of private persons, who had sinned in the same manner, was expiated likewise by a kid; or, if this was too expensive, by two turtle doves, or two young pigeons.

The difference between a *Trespass-Offering* and a *Sin-Offering* was this; that, whereas the latter was made for sins of ignorance, now certainly known to be sins, the *Trespass-Offering* was made, where it was doubtful whether a precept had been violated or no, and to secure the offerer against the penalty of *cutting off*, in case it should afterwards appear, that he had sinned. For this sacrifice they employed only rams and male lambs; and it was never offered for the whole people, but only for private persons.

Lastly, The *Peace-Offerings* were made as a grateful acknowledgment for mercies received. These were either of the whole congregation, or of particular persons. Those of the first sort were two lambs, offered at the feast of Pentecost. The *Peace-Offerings* of private persons were made at the three solemn festivals, and might be either of the flock or of the herd.

These particulars, out of innumerable others, may serve to give the reader an idea of the *Jewish-Sacrifices*.

It has been a question among the learned, from whence the antient *Sacrifices* had their origin, and how it came to pass, that all the different religions in the world should agree in this point, that the shedding the blood of an animal was a proper expression of religious adoration, and an atonement for the sins of the sacrificer.

Some ascribe the rise of *Sacrifices* to the barbarity and ignorance of the heathen world; and as to the Jews, they borrowed this practice from the Egyptians, in which God suffered them to continue, being contented with barely reforming it.

Genes. viii.
20.

To this it is answered, that it is scarce credible, God would borrow the manner of his worship from a people the most superstitious of any in the world. And therefore Christian writers usually date the origin of *Sacrifices* much higher, and derive them from the patriarchs; from Abel, Noah, and Abraham, who all offered *Sacrifices*, which the Scripture testifies were acceptable to God. Abel offered up the first-fruits of his flock. And if it be said, that this was not a bloody sacrifice, yet the same cannot be said of that of Noah; who *built an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar*. And how often were the like *Sacrifices* offered up by Abraham, who was upon the point of offering up his own Son, and that by the express command of God? From whence it is most reasonable to conclude, that the *Sacrifices* of the heathens were but an imitation of the *Sacrifices* of these holy patriarchs; the devil, who is the ape of the divinity, requiring the same honours to be paid him by his worshippers, as were paid to God himself by his. Besides, as all the nations of the earth are descended from Noah, they might derive the use of *Sacrifices* from him.

Demonstr.
Evang. l. i.
c. 10.

Sacrifices therefore did not owe their rise to idolatry, but to divine revelation, God himself having ordained them. And the reason of this institution is thus delivered by Eusebius. 'Whilst men had no victim that was more excellent, more precious, and more worthy of God, animals became the price and ransom of their souls. And their substituting these animals in their own room bore indeed some affinity to their suffering themselves; in which sense all the antient worshippers and friends of God made use of them. The HOLY SPIRIT had taught them, that there should one day come a VICTIM more venerable, more holy, and more worthy of God. He had likewise instructed them how to point him out to the world by types and shadows. And thus they became prophets, and were not ignorant of their having been chosen out to represent to mankind the things which God resolved one day to accomplish.' That is, the antient *Sacrifices* under the law were types and figures of the grand Sacrifice of JESUS CHRIST on the cross for the sins of the whole world.

Of this Sacrifice, the Christian Sacrament of the *Eucharist* is a commemoration, and therefore is often styled by Christian writers, *The Sacrifice of the altar*. See EUCHARIST.

SACRILEGE. Among Christians, is the crime of profaning sacred things, or things devoted to God, by theft, alienation, or other ways.

BINGHAM,
Orig. Eccl.
B. 16. c. 6.
§. 23, &c.

The antient Christian Church distinguished several sorts of *Sacrilege*, which were punished with different kinds of censures.

The first kind of *Sacrilege* was, the diverting things, appropriated to sacred uses, to other purposes. 'If any one (say the Apostolical Canons) either of the clergy

* or laity, take wax or oil out of the church, let him be cast out of communion, Can. Apost. 72.
 * and make restitution, with the addition of a fifth part.' The same censure is Ib. c. 73.
 denounced against such as apply to their own use the sacred utensils of gold, silver, or linnen. The fourth council of Carthage excommunicates those persons, as guilty Can. 95.
 of Sacrilege, who with-hold from the church such donations as are left to it by the deceased. And whether a man retracted what he himself had given to the church, or detained what was given by others, or robbed her of what she was actually possessed of, it was all the same species of Sacrilege, and equally punished with excommunication.

Another crime, punished under the name of Sacrilege, was, robbing the graves, or defacing and spoiling the monuments of the dead. The Imperial laws made this offence capital. What tempted men to commit this piece of Sacrilege was, that often riches and jewels were buried with the dead; and fine marble pillars, statues, and other ornaments were erected over their graves. This violation of burial-places was reckoned, by the Church, among those sins, which were to be expiated by public penance.

Another sort of men, who were accused and condemned as sacrilegious persons, were those, whom they commonly called *Traditores*, because they delivered up their bibles, and the sacred utensils of the church, to the Pagans, in the time of the Dioclesian persecution. The first council of Arles makes it deposition for any clergy- Can. 13.
 man to be guilty of this base piece of treachery.

A fourth species of Sacrilege was, the profaning the Sacraments, the churches, altars, holy scriptures, &c. Thus the Donatists are charged with breaking and OPTAT. l. 6.
 burning the Communion-tables, which they found in the catholic churches; and with throwing the Eucharist, consecrated by Catholics, to the dogs. It was also esteemed sacrilegious, to give the Catholic churches to heretics: for which reason St Ambrose strenuously opposed Valentinian the younger, who ordered him to deliver AMBROS. Ep. 33. ad Marcellin.
 up one of the churches of Milan to the Arians. There are some instances of turning churches into stables. We may reckon also all sorts of idolatry and divination, magic and the abuse of the scriptures for lots and charms and amulets, among this Conc. Tolentan. 4. c. 28.
 species of Sacrilege.

Fifthly, the molesting or hindring a clergy-man in the performance of his proper office, is, in the Civil Law, called Sacrilege: and, by a law of Honorius, all such Cod. Theod. l. 16. tit. 2.
 criminals were to be notified by public officers to the governor of the province, who was to proceed against them, and punish them as capital offenders.

Lastly, the antients reckoned it Sacrilege, to deprive men of the use of the scriptures, or the sacraments, particularly of the cup in the Eucharist. Pope Gelasius GELAS. apud Gratian. de consecrat. dist. 2. c. 12.
 made a decree against receiving the communion only in part, *because (says he) one and the same mystery cannot, without grand Sacrilege, be divided.* Indeed, there are no Canons extant against with-holding the scriptures from the people, or locking them up in an unknown tongue, because this was a sin utterly unknown to the primitive ages.

The Romish Casuists acknowledge these several species of Sacrilege, excepting LESSIUS, de jure. l. 2. c. 45.
 only the last, which, for a very obvious reason, they never mention. But they call many things Sacrilege, which the antients reckoned no crimes at all: as, the laying taxes or tribute upon ecclesiastics, by the civil power, without consent of the Pope; for which secular princes are excommunicated by the famous bull *in cœna domini*: as also the bringing ecclesiastical persons for any crime before the secular tribunals. Some other things, very laudable in themselves, they brand with the odious name of Sacrilege; as, the removing images out of places of divine worship.

SACRISTAN. See SEXTON.

SADDUCEES. A famous Jewish sect, so called (according to the Jewish Talmud) from their founder *Sadoc*. It began in the time of Antigonus of Socho, president of the Sanhedrim at Jerusalem, and teacher of the Law in the principal Divinity-school of that city. He died in the reign of Ptolemy Philadelphus king of Egypt.

This Antigonus having often, in his lectures, inculcated to his scholars, that they PRIDEAUX, Connect. P. 2. B. 2.
 ought not to serve God in a servile manner, with respect to reward, but only out of filial love and fear; two of his scholars, Sadoc and Baithus, inferred from thence, that there were no rewards at all after this life: and therefore, separating from

the school of their master, they taught, that there was no resurrection, nor future state. Many being perverted to this opinion, this gave rise to the sect of the *Sadducees*, who were a kind of Epicureans, but differing from them in this, that, though they denied a future state, yet they allowed the power of God to create the world, and his providence to govern it; whereas the followers of Epicurus denied both.

Id. ib. B. 5. Dr Prideaux thinks, the Sadducees were, at first, no more than what the *Caraites* are now; that is, they would not receive the traditions of the Elders, but stuck to the written word only. And the *Pharisees* being great promoters of those traditions, hence these two sects became directly opposite to each other. See PHARISEES.

Afterwards the Sadducees imbibed other doctrines, which rendered them a sect thoroughly impious. For,

Matth. xxii. 1. They denied the resurrection of the dead, and the existence of angels, and the
23. spirits or souls of men departed. They held, that there is no spiritual Being but
Acts xxiii, 8. God only; that, as to man, this world is his all; that, at his death, body and soul die together, never to live more; and that therefore there is no future reward or punishment. They acknowledged, that God both made and governs the world: and for this reason alone they worshipped him, and obeyed his laws.

JOSEPH. Antiq. l. 18. c. 2. 2. The Sadducees not only rejected all unwritten traditions, but also all the written word, excepting only the five books of Moses. Probably their founder Sadoc might have learnt this impiety from the Samaritans, if the Talmudic story be true, that, on his first venting his doctrine against a future state, he was forced for the impiety of it to fly to that people for refuge. But perhaps the Sadducees rejected the other books of scripture, because they found them inconsistent with their doctrine.

JOSEPH. Antiq. l. 13. c. 9, & 18. 3. The Sadducees denied all manner of Predestination whatever, and taught, that God had made man absolute master of all his actions, without any assistance to good, or restraint from evil. For this reason, whenever they sat in judgment on criminals, they always were for the severest sentence against them. And indeed their general character was, that they were very ill-natured, churlish, and morose in their behaviour to each other, but cruel and savage to all besides. Their number was the fewest of all the sects of the Jews; but they were men of the best quality and the greatest riches among them. And most of these being cut off in the destruction of Jerusalem by the Romans, this whole sect seems to have perished with them.

Id. de bello Jud. l. 2. c. 12. John Hyrcanus, high-priest of the nation, went over from the sect of the Pharisees to that of the Sadducees. Aristobulus, and Alexander Jannæus, son of Hyrcanus, continued to favour them. Caiphas, who condemned Jesus Christ to death, was a Sadducee; as also Ananus the younger, who put to death St James the brother of our Lord.

After the dispersion of the Jews, the sect of the Sadducees revived again. In the beginning of the III^d century, they had gained such ground in Egypt, that Ammonim, Origen's master, thought it necessary to write against them, or rather against the Jews for tolerating them. The Emperor Justinian mentions the Sadducees in one of his *Novels*, wherein he banishes them out of all parts of his dominions, and subjects them to the severest punishments. They had a celebrated advocate, in the XIIth century, in the person of Alpharagius, a Spanish Divine, who publicly maintained, that the purity of Judaism was only to be found among the Sadducees. There are still some of the Sadducees in Africa, and several other places: but they are very few in number; at least, there are but very few that declare openly for these opinions.

S A G A N. So the Hebrews called the vicar, or deputy, of the high-priest, who supplied his office, and performed the functions of the high-priesthood, in his absence. The Rabbins call him *Father of the house of judgment*.

Antiq. l. 17. c. 8. The Jews have a tradition, that, on the eve of the day of propitiations, they made choice of a substitute to the high-priest, that, if he should happen to be rendered incapable, by any pollution, of performing his office, the solemnization of the festival might not be interrupted. Josephus mentions an example of this custom in the case of an high-priest, named Matthias. But this can only be understood of the election of a particular *Sagan* for that day. For it is evident, that the office

office was of continuance. If the name was not known under the first temple, the thing was sufficiently. Thus Eleazar was substitute to Aaron, and Phinees and Hophni to their father Eli.

S A I N T S. See BEATIFICATION, CANONIZATION, LEGENDS, MIRACLES and RELICS.

S A K H A R. According to the Jewish Talmud, was an infernal spirit, or devil, who became possessed of Solomon's throne. The fable is as follows:

Solomon, having taken Sidon, and slain the king of that city, brought away his daughter *Jerâda*, who became his favourite; and because she ceased not to lament her father's loss, he ordered the devils to make an image of him for her consolation: which being done, and placed in her chamber, she and her maids worshipped it morning and evening, according to their custom. At length, Solomon, being informed of this idolatry by his Visir *Asâf*, broke the image, and, having chastised the women, went out into the desert, where he wept, and made supplications to God; who did not think fit however to let his negligence pass without some correction. It was Solomon's custom, while he eased, or washed himself, to intrust his signet, on which his kingdom depended, with one of his concubines named *Amîna*. One day, when she had the ring in her custody, a devil, named *Sakbar*, came to her in the shape of Solomon, and received the ring from her; by virtue whereof he took possession of Solomon's throne, and made what alterations in the laws he pleased. Solomon, in the mean time, being changed in his outward appearance, and known to none of his subjects, was obliged to wander about, and beg alms for his subsistence. At length, after the space of forty days, which was the time the image had been worshipped in his house, the devil flew away, and threw the signet into the sea. The signet was immediately swallowed by a fish; which being taken, and given to Solomon, he found the ring in it's belly; and having by this means recovered the kingdom, took *Sakbar*, and tying a great stone to his neck, threw him into the lake of Tiberias.

Mohammed alludes to this Jewish fable, in the Koran, where he makes God say: 'We also tried Solomon, and placed on his throne a counterfeit body: afterwards he turned unto God, and said; O Lord, forgive me, and give me a kingdom, which may not be obtained by any after me; for thou art the giver of kingdoms.' Chap. 38.

S A K H R A T [*Arab.*] The name of a famous mosque, which the Mohammedans built, after the taking of Jerusalem, on the old foundations of the temple of Solomon, and on the stone, on which (they say) Jacob talked with God, and which the Mohammedans believe to be the same, which Jacob, after his vision, called *The gate of heaven*. D'HERBELLOT, Bibl. Orient.

The Christians, after having retaken Jerusalem, planted a gilded cross on the summit of this temple. But Saladin, who regained this city from the Christians, ordered it to be removed.

S A L I I. Among the Romans, were priests of the god Mars; so called, either *à saliendo*, from their dancing along the streets; or from one *Salius* of Arcadia, whom Evander brought with him into Italy. Ovid declares for the former opinion.

Jam dederat Saliis (a saltu nomina ducunt)
Armaque, & ad certos verba canenda modos.

Fast. 1. 3.
v. 369.

*The Saliî (so from dancing call'd) each year,
These arms, with jingling, thro' the city bear.*

Hence Horace:

Neu morem in Salium sit requies pedum.

Od. 36. l. i.
v. 12.

In Salian measures urge the dance, untired.

LIVIVS.

The institution of the *Salii* is referr'd to Numa, who appointed twelve young Romans to attend the service of Mars on Mount Palatine. For, the city of Rome being afflicted with a grievous plague, the king pretended, a brazen shield had been sent him from heaven, as a sure token of Mars's protection of the Romans. This shield was deposited in the temple of Mars; and, that it might not be stolen away, twelve others were made so exactly like it, that no one could distinguish the counterfeit bucklers from the true one. These shields the *Salii* carried annually, on the festival of Mars, thro' the city, dancing and capering as they went along, and singing a song, which Horace calls *Saliare Numæ carmen*, *Numa's Salian song*. These bucklers were called *Ancylia*, and were born by the *Salii* on their shoulders.

Ep. 2. l. 1.
v. 86.LUCAN. l. 1.
v. 598.

Et Salius læto portans ancylia collo.

The Salii blithe, with bucklers on their neck.

R O W E.

See ANCYLE.

This priesthood was very august, and usually exercised by the chief persons of the empire. Thus Appius Claudius, Scipio Africanus, and the Emperor Titus were of the college of the *Salii*.

S A L U S [*Lat.*] In English *Health*. The Greeks and Romans deified *Health*, and represented her, on medals, under the figure of a woman, sitting near an altar, round which a serpent is twisted, and offering the serpent drink in a cup. This goddess passed for the daughter of Æsculapius, the god of Physic, who is symbolically represented by a serpent. The Pagans usually addressed themselves to both these divinities at the same time: Thus, in Terence;

Hecyra,
Act. 3. sc 3.

Male metuo, ne Philumenæ magis morbus adgravescat;
Quod te, Æsculapî, & te, Salus, ne quid sit hujus, oro

i. e. *I am terrible afraid, lest Philumena's distemper should grow worse; which, O Æsculapius, and Salus, forbid, I beseech ye!*

FESTUS.

The temple of this goddess was built by Junius Brutus, surnamed Bubulcus, in the year of Rome 446, in consequence of a vow he had made in a war with the Samnites. It stood near the gate *Collina*, which for that reason was called *Porta Salutaris*.

We find the name of the goddess *Salus* on many medals of the emperors and emperesses, with different inscriptions, such as;

SALUS PUBLICA.

SALUS REIPUBLICÆ.

SALUS AUGUSTI.

PLIN. l. 35.
c. 4.

One of the *Fabii* painted the temple of this goddess, and from thence took the name of *Pictor*. This painting was preserved, till the temple itself was burnt down in the reign of the Emperor Claudius.

The Greeks called this goddess *Hygieia*.

MACRI Hierolex.

S A L U T A T I O N [*Angelical*]. Is a short form, or office, in the Church of Rome, consisting of the Angel's Salutation, and that of Elizabeth. It runs thus:

HOFFMAN.

Ave Maria, Gratia plena: Dominus tecum: Benedicta tu in mulieribus, & benedictus fructus ventris tui. Sancta Maria, mater dei, ora pro nobis peccatoribus, nunc & in hora mortis nostræ. Amen.

The latter clause *Sancta Maria, mater dei, ora pro nobis peccatoribus*, was added, they tell us, in the Vth century; but the last words, *nunc & in hora mortis nostræ*, were inserted by order of Pope Pius V.

Urban II order'd a bell to be tolled three times a day, to put the people in mind of repeating this Salutation, that God might prosper the Christian arms in the recovery of the Holy Land: which custom, having continued about 134 years, fell at length into neglect; till Gregory IX revived it, with the addition of a constant noon-bell.

The repeating of this Salutation at the beginning of the Sermon was first enjoy'd by St Dominic, or, as some will have it, by Vincent Ferrerius.

S A M A E L. So the Jewish Rabbins call an evil angel, concerning whom they relate many things. Buxtorf, Lexic. Rabbin.

Some pretend, it was he, who deceived Eve, mounted upon the serpent; that he is the angel of the dead, the prince of the air, and the chief of the Dæmons.

Other Rabbins look upon Samael as the prince of the angels, and believe he is to preside at the last judgment; for which reason they make offerings to him on the day of expiation.

S A M A R I T A N S. An antient sect among the Jews; whose origin was in the time of king Rehoboam, under whose reign the people of Israel were divided into two distinct kingdoms, that of Judah, and that of Israel. The capital of the kingdom of Israel was *Samaria*, whence the Israelites took the name of *Samaritans*. 1 Kings xii.

Salmanassar, king of Assyria, having besieged and taken Samaria, carried away the whole people captives into the remotest parts of his dominions, and filled their place with colonies of Babylonians, Cutheans, and other idolaters. These, finding themselves daily destroyed by wild beasts, desired that an Israelitish priest might be sent among them, to instruct them in the antient religion and customs of the land they inhabited. This being granted them, they were delivered from the plague of wild beasts, and embraced the law of Moses, with which they mixed a great part of their antient idolatry. The Rabbins pretend, they worshipped the figure of a dove on mount Gerizim. 2 Kings xvii.

Upon the return of the Jews from the Babylonish captivity, it appears, that the Samaritans had entirely quitted the worship of their idols. But, tho' they were united in religion, they were not so in affection, with the Jews: for they employed various calumnies and stratagems to hinder their re-building the temple of Jerusalem. And, when they could not prevail, they erected a temple on mount *Gerizim*, near the city of Shechem, in opposition to that of Jerusalem. See GERIZIM (THE TEMPLE OF). Ezra iv.

The reader will find the entire history of the Samaritans in Josephus, to whom I refer him.

As to their religion, we have seen, that it was originally pagan. Every one worshipped the deity they had been used to in their own country. The scripture particularly mentions nine idols or false gods of the Samaritans. These were;

- | | |
|------------------------------------|-----------------------------------|
| 1. <i>Succoth-Benoth.</i> | 6. <i>Adramelech.</i> |
| 2. <i>Nergal.</i> | 7. <i>Anamelech.</i> |
| 3. <i>Ashima</i> or <i>Mendez.</i> | 8. <i>Remphan</i> or <i>Chim.</i> |
| 4. <i>Nibhaz</i> or <i>Anubis.</i> | 9. <i>Nisroch.</i> |
| 5. <i>Tartak.</i> | |

These deities are enumerated and described in the following barbarous verses:

Numina, quæ Samaria colat, vis scire? tuere:
Semi-hominemque asinum, semi-hominemque canem.
En capriceps, gallina, pavo, Saxumque trigonum,
Et sidus cæli: numinis illa loco.

See ADramelech, ANamelech, ASHIMA, &c.

After their conversion to the true religion, they received the *Pentateuch*, or five books of Moses, but never admitted any other of the Jewish writings. See PENTATEUCH.

The Samaritans, at present, are very few in number. Joseph Scaliger, being curious to know their usages, wrote to the Samaritans of Egypt, and to the high-priest of the whole sect, who resided at Neapolis in Syria. They returned two answers to Scaliger, dated in the year of the *Hegira* 998. These are now in the French king's library, and were translated into Latin by Father Morin, and printed in England, in the collection of that Father's letters, 1682, under the title of *Antiquitates Ecclesie Orientalis*.

In the first of these answers, they declare, that they celebrate the passover every year, on the fourteenth day of the first month, on mount Gerizim. In the second

answer, they declare, that they keep the sabbath with the utmost strictness, none of them stirring out of doors, but to the synagogue. They add, that on that night they abstain from their wives; that they begin the feast of the passover with the sacrifice appointed for that purpose in *Exodus*; that they sacrifice no where else but on mount Gerizim; that they observe the feasts of Expiation, Tabernacles, Harvest, &c. They never defer circumcision beyond the eighth day; never marry their nieces, as the Jews do; and, in fine, do nothing but what is commanded in the Law: whereas the Jews frequently abandon the Law, to follow the inventions of the Rabbins.

At the time they wrote to Scaliger, they reckoned 122 high-priests; and affirmed, that the Jews belied them, in calling them *Cutleans*, whereas they are descended from the tribe of Joseph by Ephraim.

S A M O S A T E N I A N S. See PAULIANITES.

S A M U E L (THE BOOKS OF). Two canonical books of the Old Testament, so called, because they are usually ascribed to the prophet Samuel.

1 Chron.
xxix. 29.

These two books are styled *Reigns* in the Greek version, and, in the vulgar Latin, *Kings*; but in the Hebrew they are styled *The books of Samuel*. But, since the first twenty-four chapters contain all that relates to the history of Samuel, and that the latter part of the first book, and all the second, include the relation of events that happened after the death of that prophet, it has been supposed, that Samuel was author only of the first twenty-four chapters, and that the prophets Gad and Nathan finished the work. This is the opinion of the Talmudists, founded upon the following text of the *Chronicles*: *Now the acts of David, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.*

The books of *Samuel*, and the books of *Kings*, are a continued history of the reigns of the kings of Israel and Judah: for which reason, the books of Samuel are likewise styled, *The first and second books of Kings*; and the two books of *Kings* are also called the *third and fourth books of Kings*.

The *first book of Samuel*, otherwise called *The first book of Kings*, comprehends the transactions under the government of Eli and Samuel, and under Saul the first king; as also the acts of David, whilst he lived under Saul, and is supposed to include the space of about an hundred and one years. Here we read, how the republic of Israel was changed into a monarchy, and what great evils they suffered in consequence thereof. We have here an account of the deposition of their first king, Saul, on account of his profane sacrificing, and his willful disobedience to the commands of God, in relation to the destruction of the Amalekites; his treachery to David, and cruel pursuits of him; and lastly, the tragical death of himself, and his son Jonathan, on mount Gilboa.

The *second book of Samuel*, otherwise called *The second book of Kings*, contains the history of about forty years, and is wholly spent in relating the transactions of king David's reign; the military exploits of that prince, and his administration both of the church and of the state. With these are mixed the great failings and miscarriages of David, and, in consequence thereof, the many distresses he met with, and the various judgments and plagues inflicted upon him and his people by God. See KINGS (THE BOOKS OF).

LA LOUBIERE, description of Siam.

S A N C R A T S. Among the Banians (a people of India) are, the directors, or super-intendants of certain convents of *Talapoins*. See TALAPOINS.

The *Sancrats* are above the *Priors*, or usual superiors, of an house. There are no particular qualifications, which constitute them *Sancrats*; but they rise gradually to this dignity, by having been first principals of a convent under the direction of a *Sancrat*. These convents are distinguished from the rest by certain stones, fixed either round the temple, or near the walls of it.

The king honours the *Sancrats* with a title, an umbrella, a sedan, and proper domestics to attend them. Among these marks of favour and distinction, that of the *umbrella* is looked upon as none of the least. His majesty grants a licence for the use of this convenience to those, whom he has a mind to honour.

S A N C T A

SANCTA SOPHIA. The name of a famous church, at Constantinople, begun by the Emperor Constantine, and finished and dedicated, thirty-four years after, by his son Constantius, *An.* 360. SOCRAT. l. 2. c. 16.

This church was burnt down in the reign of Anastasius, and rebuilt by Justinian; and now it became the glory of the world for its largeness, curious architecture, beauty, and riches; inasmuch that Justinian, having finished it, was heard to say, *νενίκηκά σε Σολομών, I have outdone thee, Solomon.* The reader may see a particular description of this famous church in Evagrius, Procopius, and Agathias, but more fully by Paulus Silentarius and his commentator Du Fresne.

The church of *Santa Sophia* is at present the chief mosque of Constantinople. It is not entire, the Turks having demolished a great part of the building, and chiefly preserved the dome, which was the choir of the church. Without this mosque are four minarets, or steeples with balconies round them, from whence the Muezzins call the people to prayers. *See MOSQUE.* GRELOT. voyage de Constantinople.

Above the great gate within, are yet to be seen the image of our blessed Saviour sitting, and giving his blessing to an emperor prostrate at his feet, as also that of the blessed virgin at his left hand. At the entry of the church, on each side, between two porphyry pillars, are placed two marble urns full of water, where the Christians used to wash themselves in token of the inward purification of the heart. Formerly there was written over this place, in letters of gold, the following Greek verse, so contrived as to be read both backwards and forwards:

ΝΙΨΟΝ ΟΝΟΜΗΜΑΤΑ ΜΗ ΜΟΝΟΝ ΟΨΙΝ.

i. e. *wash your sins, and not your face only.* At present, the Turks drink of this water, after they have heated themselves by their prayers, their frequent bowings and kneelings, and continual exclamations and loud repetitions of the name of God.

On the south-side of the place, where formerly stood the high altar, is the *mirabe*, or niche, where the Koran is kept, with two large wax tapers placed by it. The Grand Seignior has a private apartment in this mosque, to which he ascends by a back stairs. Before the gate are some little buildings in form of chapels, covered with domes, wherein several of the young Ottoman princes lie buried. The whole is an extremely magnificent edifice, tho' far short of what it was in the time of the Christian emperors.

SANCTUARY. *See ASYLUM and TEMPLE OF SOLOMON.*

SANHEDRIM. So the Jews called the great council of the nation, assembled in an apartment of the temple of Jerusalem, to determine the most important affairs both of their church and state. See SELDEN, de Synedriis veterum Hebræorum.

This council consisted of seventy senators. The room they met in was a *rotunda*, half of which was built without the temple, and half within: that is, one semicircle of the room was within the compass of the temple. The other semicircle, they tell us, was built without, for the senators to sit in, it being unlawful for any one to sit down in the temple.

The *Nasi*, or prince of the Sanhedrim, sat upon a throne at the end of the hall, having his deputy at his right hand, and his sub-deputy on the left. The other senators were ranged in order on each side. These senators were taken partly from among the priests and Levites, and partly out of the number of the inferior judges, who formed what they called the *lesser Sanbedrim*. They were to be skilful in the law, both traditional and written. They were obliged to study divination, astrology, natural philosophy, arithmetic, and languages. Eunuchs, and all who had any bodily deformity, were excluded from the Sanhedrim; as also usurers, gamesters, and those who made a gain of their fruits in the sabbatical year. In fine, it was required, that the members of the Sanhedrim should be of mature age, rich, and handsome.

The authority of the great Sanhedrim was very extensive. This council decided such causes as were brought before it by way of appeal from the inferior courts. The king, the high-priest, the prophets, were under its jurisdiction. If the king offended against the Law; for example, if he married above eighteen wives, if he kept too many horses, or hoarded up too much gold and silver; the Sanhedrim had him

him stripped and whipped in their presence. The right of judging in capital cases belonged to this court, and sentence of death might not be pronounced in any other place : for which reason the Jews were forced to quit this hall, when the power of life and death was taken out of their hands, forty years before the destruction of the temple, and three years before the death of Christ.

The Rabbins pretend, that the Sanhedrim has always subsisted in their nation from the time of Moses down to the destruction of the temple by the Romans. They date the origin of it from the appointment of the seventy elders in the wilderness. At first, they say, this council was held at the door of the tabernacle. When the people were in possession of the Land of Promise, the Sanhedrim followed the tabernacle. It was kept successively at Gilgal, at Shiloh, at Kirjath-Jearim, at Nob, at Gibeon in the house of Obed-Edom ; and lastly it was settled at Jerusalem, till the Babylonish captivity. During the captivity, it was kept up at Babylon ; and after the captivity, it was again restored at Jerusalem.

De doctrin.
temp. l. 2.
c. 26.

Ad. 1. Paralip.
xxi. 4.
Hist. of the
Jews, l. 1.
c. 4.

But the learned do not agree with the Jews in this whole account. Petavius fixes the beginning of the Sanhedrim to the time of Gabinius, governor of Judæa, who erected tribunals in the five principal cities, viz. Jerusalem, Gadara, Amathus, Jericho, and Sephoris. Grotius places the beginning of it under Moses, but makes it determine at the beginning of Herod's reign. Basnage places it under Judas Macabbeus, or his brother Jonathan.

The term *Sanhedrim* is derived from the Greek word Συνηδριον, which signifies a council or assembly of persons *sitting together*.

A. ROGER,
differt. on the
Bramins.
p. 1. c. 3.

S A N - J A S I I S. A kind of religious order among the Indian Bramins. They are Anchorets, and affect the greatest abstinence, refraining from marriage, and all pleasures in general. They make but one meal, and live on alms ; and, instead of a copper cup, which others generally carry about them, they are permitted to use earthen-ware only. Their cloaths are dyed with red earth, and they carry a long bamboo-cane in their hands. They are forbid to touch either gold or silver ; much less are they allowed to carry any about them. They have no fixed habitation, nor lie two nights together in the same place ; once a year excepted, when they are permitted to continue two months together in the same place.

The *San-jasis* are bound to be always ready to oppose six enemies, viz. *Cama*, lust ; *Croota*, anger ; *Lopa*, avarice ; *Madda*, pride ; the love of the things of this world ; and *Matfara*, revenge.

F. SIMON,
remarks on a
journey to
Mount Libanus.

S A N T O N S. Turkish monks, so called. They are distinguished by their habits, manner of living, and their different rules and institutions.

Some of the Santons make a vow of poverty, others of chastity, others of perpetual fasting and abstinence ; and others wholly apply themselves to a contemplative life. Each of these carries about him the marks of his profession. Those, who wear feathers on their heads, denote thereby, that they are persons addicted to meditation, and have revelations. Those, whose garment is patched up of pieces of cloth of different colours, signify thereby their vow of poverty. Those, who wear chains about their necks, declare the vehemence of the spirit that animates them ; and those, who wear something at their ears, denote their obedience and submission to the spirit, which transports them into raptures and extasies.

Some of the Santons live in community together : others are hermits, and a third sort mendicants.

OVINGTON,
PURCHAS.

S A P A N. A name, which the idolatrous inhabitants of Pegu, in the East-Indies, give to some solemn festivals, observed by them. They have four more remarkable *Sapans*.

The first, called *Sapan-Giace*, is a kind of pilgrimage, which the king and queen, and most of the court, make about twelve leagues distance from their capital. This festival is celebrated with great pomp and magnificence. The king and queen appear in a triumphal chariot, and covered with all sorts of precious stones.

Another festival, called *Sapan-Catena*, consists partly in making certain curious pyramidical figures. Each artificer conceals himself, that no one may be apprized of what he is employed about, and that the king, for whose amusement these curiosities are principally intended, may be the first that has the pleasure of seeing them.

them. At night, they light up wax-tapers in honour of their idols, and leave the city gates open.

Sapan-Daiche is the water-feast, upon which occasion, the king and queen besprinkle each other with rose-water; and their example is followed by the courtiers, the soldiers, and the very populace.

The *Sapan-Donon* is remarkable for the public exercise of their watermen; the prize whereof the king bestows on him, who rows fastest, and gets soonest to the goal. This festival lasts a whole month.

S A R A B A I T Æ [*Lat.*] A sort of Monks, among the antient Christians, whom the Egyptians called by the name of *Remboth*. CASSIAN. Collat. xviii. c. 7.

These Religious did not resort to the wilderness, as others did, but lived publicly in cities, that their actions might be seen and applauded by men, which was the only end they aimed at: for they turned religion into an art, and made a real gain of pretended godliness. They usually lived two or three together, under no rule or government. Whatever they sold of the work of their own hands, was at an higher price than usual. They observed very strict fasts. Every thing about them was affected; loose sleeves, wide stockings, coarse cloaths, frequent sighing, making daily visits to virgins, and always bitterly inveighing against the clergy. But whenever a feast-day happened to them, they would indulge themselves even to riot and excess.

Spaltenfis draws a parallel between the *Sarabaitæ*, and the Minorites, Dominicans, and some other religious orders of the Romish Church. De Rep. Eccl. l. 2. c. 12.

S A T A N or the DEVIL. See ANGELS, DÆMONS and EBLIS.

S A T A N I A N S. Christian heretics, so called, because they taught, that *Satan*, or the devil, was extremely powerful, that he occasioned infinite mischiefs, and that it was much wiser to respect and adore, than to curse him; this being a means to render him favourable to men, instead of injuring them. EPIPH. Hæref. 80.

The *Satanians* were a branch of the *Messalians*, and appeared about the year 390. They had many extravagant maxims. They pretended, they were the only true observers of the gospel: they possessed no goods, lived by begging, and lay together promiscuously on the pavement of the streets. When any one asked concerning their quality, they would call themselves patriarchs, prophets, angels, and even Jesus Christ.

S A T U R N. A famous deity of Pagan antiquity. The Mythologists tell us, he was the son of *Cælus* and *Terra*, and that he married his sister *Ops* or *Vesta*:

----- Dî nempe suas habuere sorores:
Sic Saturnus Opim junctam sibi fanguine duxit.

OVID. Metam. l. 9. v. 496.

----- The gods their sisters wed:
Thus Ops, tho' join'd in blood, shar'd Saturn's bed.

By this marriage, according to Ovid, Saturn had two daughters, Juno and Ceres:

*Ex Ope Junonem memorant, Cereremque creatas
Semine Saturni.*

Fast. l. 6. v. 285.

Saturn was appointed heir of his father's kingdom, in exclusion of his elder brother Titan; but upon this condition, that he should not bring up any of his male children, that so the inheritance might return into the right line of the Titans. For this reason, when he had any male children born, he devoured them. But his purpose was at length defeated by the cunning of his wife, who, when Jupiter was born, gave her husband a stone dressed up, instead of the child. Saturn instantly swallowed it, and Jupiter was sent to mount Ida in Crete, to be nursed by the *Curete*, who made a rattling noise with their arms, that Saturn might not hear the cries of the infant.

LUCRET.
l. 2. v. 633.

Dictæos referunt Curetas; qui Jovis illum
Vagitum in Creta quondam occultasse feruntur;
Cum pueri circum puerum pernice chorea
Armati in numerum pulsarent æribus æra;
Ne Saturnus eum malis mandaret adeptus.
Æternumque daret matri sub pectore volnus.

*These represent those armed priests, who strove
To drown the tender cries of infant Jove:
By dancing quick they made a greater sound,
And beat their armour, as they danc'd around;
Lest Saturn shou'd have found, and eat the boy,
And Ops for ever mourn'd her prattling joy.*

CREECH.

Titan, being informed of this matter, made war against Saturn, and dethroned him: but Jupiter, being grown up, raised an army, defeated the Titans, and restored his father Saturn. Some time after, Saturn, being jealous of his son Jupiter, would have destroyed him: but the latter prevented this design, by dethroning his father, and usurping the kingdom:

OVID. Fast.
l. 3. v. 796.

Saturnus regnis ab Jove pulsus erat.

Hence our poet Milton, in his catalogue of the fallen angels:

Paradise Lost,
B. 1. v. 510.

----- *Titan (Heav'n's first-born)
With his enormous brood, and birth-right seized
By younger Saturn: he from mightier Jove
(His own and Rhea's son) like measure found:
So Jove usurping reign'd.*

Saturn, having escaped from his confinement, fled into Italy; which from thence obtained the name of *Saturnia*; as also that of *Latium*, à *latendo*, because Saturn lay hid in this country from the pursuits of his son Jupiter.

OVID. Fast.
l. 1. v. 235.

*Inde diu genti mansit Saturnia nomen:
Dicta quoque est Latium terra latente deo.*

The dethroning of Saturn put an end to the golden age, and made way for that of silver:

OVID. Me-
tam. l. 1.
v. 113.

----- *Saturno tenebrofa in tartara misso,
Sub Jove mundus erat: subiit argentea proles,
Auro deterior, fulvo pretiosior ære.*

*But when good Saturn, banish'd from above,
Was driven to hell, the world was under Jove:
Succeeding times a silver age behold,
Excelling brass, but more excell'd by gold.*

DRYDEN.

The poets frequently describe the *Saturnian age*, as the time when virtue, piety, and goodness flourished in the world. So Virgil.

Georg. l. 2.
v. 532.

*Hanc olim veteres vitam coluere Sabini:
Hanc Remus, & frater: sic fortis Etruria crevit;
Scilicet & rerum facta est pulcherrima Roma,
Septemque una sibi muro circumdedit arces.
Ante etiam sceptrum Dictæi regis, & ante
Impia quam cæcis gens est epulata juvencis,
Aureus hanc vitam in terris Saturnus agebat.
Nec dum etiam audierant inflari classica, necdum
Impositos duris crepitare incudibus enses.*

Such was the life the frugal Sabines led ;
 So Remus, and his brother god, were bred :
 From whom th' austere Etrurian virtue rose ;
 And this rude life our homely fathers chose.
 Old Rome from such a race deriv'd her birth ;
 (The seat of Empire, and the conquer'd earth ;)
 Which now on sev'n high hills triumphant reigns,
 And in that compass all the world contains.
 E'er Saturn's rebel son usurp'd the skies,
 When beasts were only slain for sacrifice :
 While peaceful Crete enjoy'd her antient Lord,
 E'er sounding hammers forg'd th' inhuman sword :
 E'er hollow drums were beat ; before the breath
 Of brazen trumpets rung the peals of death ;
 The good old god his hunger did assuage
 With roots and herbs, and gave the golden age.

DRYDEN.

Juvenal tells us the same :

Credo pudicitiam, Saturno rege, moratam
 In terris, visamque diu ; cum frigida parvas
 Præberet spelunca domos, ignemque, Laremque,
 Et pecus, & dominos communi clauderet umbra.

Sat. 6. *init.*

In Saturn's reign, at nature's early birth,
 There was that thing call'd chastity on earth ;
 When in a narrow cave, their common shade,
 The sheep, the shepherds, and their gods were laid.

DRYDEN.

Saturn taught the people of Italy the art of agriculture, the use of laws, money, &c. in short, he civilized the people, who before wandered about like beasts.

This deity, according to Cicero, was called *Saturn*, *quod saturetur annis* : but, according to Martianus Capella and others, he was so called from *Sator*, a *Sower*, as being the inventor of tillage. He is likewise called *Κρόνος*, *Chronus*, because he was an emblem of *Time*. *De natura deor. l. 2.*

Saturn was represented like an old man grown crooked with age : in his right hand he held a sickle, and a serpent biting its tail ; and in his left a child, which he endeavours to devour. Sometimes he is painted with four eyes, two before and two behind ; and sometimes with wings upon his shoulders. The reason of all these representations is very obvious.

The first temple, erected to this god at Rome, was that built by Tatius, king of the Sabines, upon Mount Capitoline : a second was consecrated to him by Tullus Hostilius ; and a third dedicated by the Consuls, A. Sempronius Atratinus and M. Minutius. This latter was the place where they kept the public treasury, where contracts were registered, and where persons, discharged out of prison or from slavery, consecrated their chains. The statue of Saturn wore chains of wool, in memory of those which Jupiter put on him ; which chains were taken off at the feast of the *Saturnalia*, to denote the great liberty men enjoyed at that time. *See the following article.*

Antiently, they sacrificed a man to Saturn : but Hercules abolished this barbarous custom, and substituted instead thereof little images made of plaister.

Some learned writers derive the history of *Saturn* from that of *Adam*. Saturn, they say, was the father and king of the golden age ; and the same may be said of Adam, during his abode in the terrestrial paradise. The first man, after he had sinned, went and hid himself from the sight of God ; and Saturn, after he was dethroned, hid himself in Italy. Saturn was the son of heaven and earth ; and Adam was created by God out of the dust of the earth.

Others chuse to apply the history of *Noah* to that of *Saturn*. Noah was the father of all mankind after the deluge, and the king of another golden age. He was likewise the first, who planted a vineyard, and began the use of wine ; which is likewise ascribed by the Pagans to Saturn. But the principal resemblance between
 Noah

Noah and Saturn lies in their immediate posterity. Noah had three sons, Shem, Ham, and Japhet, who shared the world between them : and Saturn had three sons, Jupiter, Neptune, and Pluto, between whom the empire of the universe was divided.

S A T U R N A L I A [*Lat.*] A festival of the antient Romans, observed, on the 17th of December, in honour of the god *Saturn*.

Saturnal. l. 1. Macrobius reckons three opinions concerning the origin of this feast. Some said, Janus appointed it by way of acknowledgment for the art of agriculture, which he had learnt of Saturn. Others ascribed its origin to Hercules's companions, who had been preserved from robbers by Saturn, to whom they had addressed their prayers for that purpose. Lastly, others maintained, that the *Pelasgi*, landing in the isle of Delos, were directed by the oracle to erect an altar to Saturn, and institute a festival in his honour. However it be, this festival, according to Macrobius, was instituted at Rome, in the reign of Tullus Hostilius, after he had triumphed over the *Albani*. But Livy carries the institution of this festival no farther back than the year of Rome 257, in the consulship of A. Sempronius, and M. Minutius Augurinus, three years after the victory, which Posthumius the Dictator obtained over the Latins near the lake *Regillum*. This festival continued but for one day, till the reign of Augustus, who added two more days to it : afterwards it was celebrated five, six, and sometimes seven days together.

In Saturnal. Lucian introduces Saturn himself giving an account of the laws and customs of the *Saturnalia*. ' During my whole reign, which lasts but for one week, no public business is to be done : there is nothing but drinking, singing, playing, creating imaginary kings, placing servants with their masters at table, &c.—Of all trades, none but cooks and pastry-cooks shall follow their occupation : all exercises of body and mind shall be banished, excepting such as are for recreation ; and nothing shall be read or recited but what is suitable to the time and place. The rich and poor, masters and slaves, shall be equal. There shall be no disputes, reproaches, or injuries ; and men shall not be allowed so much as to be angry. No account shall be kept of income or expence, nor any inventory taken of moveables or plate used at my feast. The rich shall take an account before-hand of such as they intend to treat, or to send presents to, and for that end shall lay aside the tenth part of their income.—On the eve of the festival, having cleared the house of all pollution, and expelled from thence pride, ambition, and covetousness, in order to sacrifice to good humour, courtesy, and liberality, they shall send their presents by the hands of some trusty persons.—When the master of the house treats his domestics, according to custom, his friends shall serve with him at table, and liberty shall be given them to jest, provided the raillery be neat, and that he who is rallied laughs first. '

Horace finely introduces one of his satires by the liberty a servant takes, at the *Saturnalia*, of speaking his mind freely to his master :

Sat. 7. lib. 2.

Jam dudum ausculto, & cupiens tibi dicere servus
 Pauca, reformido——Davusne ? —ita, Davus, amicum
 Mancipium domino, & frugi, quod sit fatis : hoc est,
 Ut vitale putes——Age, libertate Decembri
 (Quando ita majores voluerunt) utere : narra.

*Well, Sir, I hear, and have some news to tell ;
 But I'm affraid, you will not like it well
 From me your slave. Who ! Davus ! is it you ?
 Davus, the faithful servant and the true,
 Davus, who fancies that sufficient store,
 Which nature's wants supplies, and asks no more.
 Go to, and, as our antient Laws decree,
 Use boldly your December's liberty :
 Speak freely what thou wilt : thou may'st be free.*

} CREECH.

On this festival, the Romans sacrificed bareheaded, contrary to the custom of other sacrifices.

S A T Y R S. A kind of rural deities of the antient Romans. They were represented with goats feet, and sharp pricked up ears. Thus Horace :

----- aures
Capripedum Satyrorum acutas.

Od. 19. l. 2:
v. 3.

They are usually in company with the nymphs, and other deities of the woods. Hence the same poet :

Nympharumque leves cum Satyris chori.

Od. 1. l. 1.
v. 31.

The nymphs and Satyrs mingle in the dance.

And Ovid :

*Vos quoque, plebs superum, Fauni, Satyrique Laresque,
Fluminaque, & nymphæ, Semideumque genus.*

In Ibim.
v. 79.

*Ye Satyrs, Fauns, and Nymphs, that haunt the woods,
And all the rabble of the sylvan gods.*

It is pretended, there really were in the world such monsters, as the ignorant Pagans deified under the name of *Satyrs*. One of them, it is said, was brought to Sylla, having been surprized in his sleep. That General ordered, that he should be interrogated by people of different countries, to know what language he spoke. But the Satyr only answered with cries, not unlike those of goats, and neighing of horses. This monster had a human body, but the thighs, legs, and feet of a goat.

PLUT. in
Sylla.

If we may believe St Jerom, St Anthony met with a Satyr, as he was crossing the deserts of Africa. This Satyr presented him with dates; and being asked by St Anthony who he was, the monster replied; ' I am a mortal, and one of the inhabitants of the desert, whom the deluded Gentiles worship under the name of *Satyrs*. I come ambassador from our whole race, to intreat that you would pray for us to the common God, who, we know, is come to save the world, and whose sound is gone out into all lands.' The reader will make the proper reflections upon this story.

In Vit. Pauli
Eremitæ.

S A V I G N I (THE ORDER OF). A religious order, in the Romish Church, founded by Vitalis de Mortain, a disciple of the famous Robert d'Arbrissel, founder of the order of Fontevraud. The order of *Savigni* no longer subsists as a distinct order, but is united and incorporated with that of the *Cisterrians*. See CISTERRIANS.

Hist. des Ord.
Relig. T. 6.
c. 14.

It was called *The order of Savigni* from a town of that name, in Normandy, near which Vitalis de Mortain founded his first monastery. This holy man, having retired with some of his disciples to the forest of *Fougeres*, on the borders of Brittany, they dispersed themselves into several parts, and built cottages apart from one another, for a defence against the inclemencies of the weather. Raoul, who was lord of the place, connived at it for some years: but, being passionately addicted to hunting, and fearing lest these hermits might damage the forest, he chose rather to grant them that of *Savigni* towards Avranches. Here these new Anchorets, being above 140 in number, settled, and obtained of Raoul certain remains of an old castle near the town of *Savigni*; which were converted into a monastery, and soon became one of the most celebrated abbeys in France. Vitalis gave to his community the rule of St Benedict, with some peculiar constitutions; and they took a grey habit. This establishment was made about the year 1112.

After the death of Vitalis, which happened in 1122, some other monasteries were added to the order; among which were *Vaux de Cernay*, in the diocese of Paris; *Foucarmont* in the diocese of Roan; *Aulnay* in the diocese of Bayeux; that of *la Trappe*; and some others in England.

About the year 1140, Serlo de Valbodon, General of the order, observing, that many of the English abbots kept away from the general chapters held every year; he, with the French abbots, and some English, resolved to give themselves up to

St Bernard, to be incorporated into the body of the Cistercians. Accordingly, with the consent of Pope Eugenius III, they were received, and united with that order. Some abbies in England opposed this union; but, after much contesting, they all submitted.

Hist. des Ord.
Relig. T. 4.
c. 4.

S. SAVIOUR (ORDER OF). A religious order in the Romish Church, founded by St Bridget, about the year 1344; and so called, because it was pretended, that our blessed Saviour himself dictated to the holy foundress the rules and constitutions thereof. The religious of this order are likewise called *Bridgettins*.

St Bridget had been married to Wilphon, prince of Nericia; who being dead at Arras, on his return from Galicia, his widow devoted herself to a religious life, and built a monastery at Western, in the diocese of Lincopen, in Sweden; in which she passed the remainder of her life. This monastery was the original of the order of St Saviour, which spread over most parts of Europe.

According to the constitutions, this order is principally founded for religious women, who are to pay a particular honour to the holy virgin: but there were to be some monks of the order, to administer the sacraments, and spiritual assistance to the nuns. The number of nuns is fixed at sixty in each monastery, and that of the religious priests at thirteen, according to the number of the apostles, of whom St Paul was the thirteenth. There are also to be four deacons, representing the four doctors of the Church, St Ambrose, St Augustin, St Gregory, and St Jerom; and eight lay-brothers: who, all together, make up the number of the thirteen Apostles, and the seventy-two disciples, of Jesus Christ. The nuns are not to be admitted till 18 years of ages, nor the fryars before 25; and they are to perform a year's noviciate.

When a nun is to be admitted into the order, she is first led into the church, preceded by a red banner, on one side of which is painted a crucifix, and on the other the image of the blessed Virgin. The bishop, having blessed a ring, puts it on her finger, and then celebrates mass. She approaches the altar bare-footed, and putting off her upper garment, receives at the bishop's hands the habit of the order; at which time a crown is put upon her head. Mass being ended, four nuns carry her into the monastery on a bier, the bishop following, who delivers her to the Abbess; and then, for the space of eight days, she is not obliged to any regular observances. A fryar is professed by imposition of the bishop's hands, and making the sign of the cross on his head.

The nuns and fryars have one common church, in which are thirteen altars, in honour of the thirteen apostles. The choir for the nuns is above, that for the fryars below. They are allowed to eat flesh on Sunday, Monday, Tuesday, and Thursday, in every week. They have several fasts, besides those appointed by the Church. The sisters are allowed two shifts of white coarse woolen, a tunic of coarse grey woolen, a cowl of the same, and a mantle made fast with a wooden button. They wear a veil of black-cloth, on the top of which is a crown or circle of white linnen, with five small red pieces on it resembling so many drops of blood. The fryars have two coarse woolen shirts, a tunic of coarse grey woolen, a cowl, a hood and a mantle; on the left side whereof the priests wear a red cross, in memory of our Saviour's passion; the deacons a white circle, to represent the wisdom of the Fathers of the Church; and the lay-brothers a white cross, to betoken innocence.

Every Thursday, the Abbess holds a chapter, to the end that the nuns, who have committed any fault, may be punished. The bishop of the place, where the monastery stands, is the father and visiter of it. One thing remarkable is, that a grave is always kept open, to which the Abbess and the nuns go every day, and after some prayers throw a little earth into it. The Abbess is superiress, not only of the nuns, but of the fryars also; and she appoints one of the thirteen priests, who is the general confessor. For the rest, the religious of this order observe the rule of St Augustin.

REYNERUS,
p. 166.

There was only one monastery of this order in England. It was in Middlesex, on the banks of the Thames, and called *Sion*. This was one of the first monasteries that were dissolved by King Henry VIII and was granted, by King Edward VI, to the Duke of Somerset. Queen Mary restored it to the former owners: but, in Queen Elizabeth's reign, the monastery was again dissolved, and given to the dukes of Somerset, who have enjoyed it since that time.

S C A P U L A R Y.

SCAPULARY. One part of the habit of several religious orders in the Church of Rome, worn over the gown, as a badge of peculiar veneration for the blessed Virgin. It consists of two narrow breadths or slips of cloth, covering the back and the breast, and hanging down to the feet.

The common opinion concerning the introduction of the Scapulary, is, that the blessed Virgin herself gave it, in an apparition, to Simon Stoch, General of the Carmelites in the XIIIth century: which account of it's origin is asserted, or at least supposed, in several bulls of the popes.

The *Scapulary* is considered as an instrument of devotion, not inferior to that of the *Rosary* or string of beads. It is pretended, the holy Virgin promised to be propitious to all the votaries of the Scapulary, and to save all such, at the hour of death, as should be found provided with so precious a pledge. The Legendaries ascribe many miracles to this habit, and tell us it is an excellent preservative against the accidents of life.

The devotees of the *Scapulary* celebrate its festival on the 16th of July. The bulls of the popes have from time to time secured indulgences without number to them. But what sets the Scapulary above all other practices of devotion is the Sabbatin bull of John XXII. This pope therein declares, that the blessed Virgin, one day as he was at prayers, gave him a positive promise, that she would deliver the Carmelites her children, and the brethren of the Scapulary, out of hell, on the Sunday after their death, upon three conditions; 1. To wear the Scapulary to their death: 2. To preserve their virginity: 3. To repeat the canonical hours, and abstain from flesh every Wednesday and Saturday in the year. See CARMELITES.

One of the *Fraternities*, or religious societies, at Rome, takes it's name from the *Scapulary*. See FRATERNITIES.

SCHAMMAN. The name given to the principal, or superior, of the priests among the *Tunguses*, a people of Chinese Tartary. These priests wholly devote themselves to the study of magic, or the black art.

Relig. of the
Chinese, &c.
apud Cerem.
Relig. T. 4.

The *Schamman*, in the exercise of his magical operations, observes the following method. After he has gone thro' his preliminary penances, he puts on a kind of robe, composed of divers pieces of old iron, some in the form of birds, others in that of beasts; all of which are fastened together by rings of the same metal. He puts on stockings made of the same materials, and gloves of the same sort, made in the fashion of a bear's paws. He claps a pair of iron horns on his head. Thus equipped, he takes a drum in one hand, and a little wand, embellished with the skins of mice, in the other; then leaps and capers about, crossing his legs sometimes this way, and sometimes that, and accompanying this motion with most hideous cries. All this time his eyes are stedfastly fixed on a hole at the top of his hut; and as soon as ever he discerns a black bird, which, it is pretended, perches on the roof, and vanishes in a moment, he falls upon the ground in a kind of trance, and continues, for about a quarter of an hour, seemingly deprived of all sense and reason. When he comes to himself, he resolves the queries of all those, who consult him.

SCEUOPHYLAX [*Gr.*] In the antient Christian Church, was an officer appointed to take care of the sacred vessels, utensils, and such precious things as were laid up in the church's repository.

The *Sceuophylax* was commonly some Presbyter: for Sozomen, speaking of the famous Theodore presbyter of Antioch, tells us, he suffered martyrdom, under the Emperor Julian, because he would not deliver up what was in his custody to the persecutors.

Hist. Eccl.
l. 5. c. 8.

SCHIIITES. A religious sect among the Mohammedans, so called from the Arabic word *Schiât*, which signifies in general a *company* or *party*. The Schiites are the partisans or followers of Ali, and are opposed to the *Sonnites* or orthodox Mussulmans. See SONNITES.

D'HERBE-
LOT, Bibl.
Orient.

The distinguishing principle of the *Schiites* is, that the sovereign Imamate, a dignity which comprehends the whole spiritual and temporal authority over the Mussulmans, belongs by divine right to Ali and his descendants.

The

The Persians are Schiites, and the Turks Sonnites. This difference of party between the two nations began in the year of the *Hegira* 363, under the Caliphate of Mothî Lillah.

The Schiites are divided among themselves into various sects. The *Keffabians*, which is one of them, hold very extravagant opinions. They believe, that Ali was more than a man, and that he is still alive. They likewise reckon the twelve Imams of the posterity of Ali in a different manner. For some adhere to the branch of Hassan the eldest son of Ali, and others to that of Houssain, who was the youngest. Some again follow the party of Mohammed Ben Hanifah, who was likewise the son of Ali by another wife; and others that of Mahadi the African, founder of the Dynasty of the Fathimites in Egypt. Lastly, others embrace the party of the Ismaelites of Persian Irak, whose Dynasty took it's origin from Hassan Sabak.

Many of the Schiites hold the metempsychosis or transmigration of souls, and a certain communication of the spirit of holiness transmitted from one person to another. The different sects are, as it were, so many trees, split and divided into a great number of branches. Nevertheless they all agree in looking upon Abubecre, Omar, and Othman, whom the Sonnites or orthodox so highly revere, as usurpers of the Caliphate, and supreme authority of Mussulmanism, which, according to them, ought to have passed directly from Mohammed to Ali; who nevertheless was but the fourth Caliph. For the same reason they abhor the memory of the Caliphs called *Ommiades*, who put to death Houssain the son of Ali, whose death they annually lament; and they reject likewise the Caliphs called *Abassides*, tho' related to Mohammed, because they did not descend from Ali.

S C H I S M. In the Ecclesiastical sense of the word, is a breaking off from communion with the Church, on account of some disagreement in matters of faith or discipline. The word is of Greek original, and signifies a *fissure* or *rent*.

BINGHAM,
Orig. Ecclef.
B. 16. c. 1.
§. 17.

We shall easily learn what the antients meant by the unity of the Church and Schism, if we consider the following particulars. 1. That there were different degrees of Unity and Schism, according to the proportion of which, a man was said to be more or less united to the Church, or divided from it. 2. That they, who retained faith and baptism, and the common form of Christian worship, were in those respects at unity with the Church; tho', in other respects, in which their Schism consisted, they might be divided from her. 3. That to give a man the denomination of a true Catholic Christian, absolutely speaking, it was necessary that he should in all respects, and in every kind of unity, be in perfect and full communion with the Church: but to denominate a man a *Schismatic*, it was sufficient to break the unity of the Church in any one respect; tho' the malignity of the Schism was to be interpreted more or less, according to the degrees of separation he made from her. Because the Church could not ordinarily judge of mens hearts, or of the motives that engaged them in error and Schism, therefore she was forced to proceed by another rule, and judge of their unity with her by their external communion and professions.

Id. ib. c. 6.
§. 22.

And, as the Church made a distinction between the degrees of Schism, so did she between the censures inflicted on Schismatics: for these were proportioned to the quality and heinousness of the offence. Such as absented themselves from church for a short time (which was reckoned the lowest degree of separation) were punished with a few weeks suspension. Others, who attended only some part of the service, and voluntarily withdrew when the Eucharist was to be administered; these, as greater criminals, were denied the privilege of making any oblations, and excluded for some time from all the other holy offices of the church. But the third sort of *Separatists*, who are most properly called *Schismatics*, being those who withdrew totally and universally from the communion of the Church, and endeavoured to justify their separation; against these the Church proceeded more severely, using the highest censure, that of excommunication, as against the professed enemies and destroyers of her peace and unity.

Ecclesiastical history presents us with a view of several considerable Schisms, in which whole bodies of men separated from the communion of the Catholic Church. Such were, in the IVth century, the Schisms of the *Donatists*, and the many heretics that sprung up in the Church, as the *Arians*, *Photinians*, *Appollinarians*, &c. the Schism of the Church of Antioch, occasioned by Lucifer, bishop of Cagliari
in

in Sardinia : In the Vth century, the Schism of the Church of Rome, between Laurentius and Symmachus : In the IXth century, the separation of the Greek Church from the Latin : but particularly, the grand Schism of the Popes of Rome and Avignon, in the XIVth century ; which lasted till the end of the council of Pisa, *An.* 1409.

A pious writer, speaking of *Schism*, tells us : ‘ It is a *causeless separation* from such governors in the Church, as have received their authority and commission from Jesus Christ. If there be a *sufficient cause*, then there may be a *separation*, but no *Schism*. But if there be no sufficient ground for the separation, it is *Schism*, that is, a culpable separation, which was always reckoned a sin of a very heinous nature. For St Paul charges the Ephesians to *keep the unity of the Spirit in the bond of peace*, because *there is but one God, one faith, one baptism, and one body of Christ*. The same doctrine is taught in the writings of the first Fathers of the Church, particularly St Ignatius and St Cyprian ; and this was reputed a great sin by them, even before the Church and state were united, and when the meetings of the Schismatics were as much tolerated by the state, as the assemblies of the Catholics. For toleration does not alter the nature of Schism. Such laws only exempt the persons of Schismatics from any penal prosecution. Donatism, and Novatianism, were counted as damnable Schisms, under the reigns of those emperors, who granted toleration to them, as under the reigns of those, who made laws against them.’

NELSON'S
companion for
the festivals
and fasts.
p. 606.

The Romish Church bestows the name of the *English Schism* on the reformation of religion in England : and the Church of England applies the term *Schism* to the separation of the Presbyterians, Anabaptists, and Quakers.

SCHISMATICS. See the foregoing article.

SCHOOLS of the PROPHETS. See PROPHETS.

SCHOOL-MEN. In Ecclesiastical history, are those divines, who studied, and taught, what is called *Scholastic Divinity*.

Du-PIN, hist.
de l'Eglise,
Cent. 11, &c.

The study of divinity having, for some ages, been greatly neglected, began to revive in the XIth century. Several persons made public lectures upon it in the *Schools* of the cathedral churches and monasteries. At first, they were contented to follow the old method of relating the explications of the Fathers upon the Holy Scriptures ; and they treated of doctrines only occasionally. But towards the end of the century, they began to have Theological lectures on the doctrines of religion, to propose questions concerning the mysteries of Christianity, and to resolve them by logical and metaphysical reasonings. This was the original of the Scholastic Theology, which in a short time became the chief and almost only business of those, who studied matters of religion. But this method, which might have been useful, yet produced ill effects : for those, who followed it, trusting too much to their own reasoning, were led to forsake the manner of speaking used by the Fathers of the Church, and to advance and maintain erroneous and dangerous propositions. Here follows a short account of the principal School-men.

1. Albertus Magnus, a Dominican fryar, born in Suabia. He was educated in the university of Paris, and was Thomas Aquinas's master. Pope Alexander IV sent for him to Rome, where he officiated as Master of the sacred palace : And Urban IV forced him to accept of the bishopric of Ratibon. He died at Cologne in the year 1280. Albert wrote a great number of books ; and, in those days of ignorance, was accused of magic, and of having a brazen head, which gave him answers.

2. St Bonaventure, surnamed the *Seraphic Doctor*, born at Bagnarea, a city of Tuscany, in 1221. He entered into the order of the Minims, in 1233, and followed his studies in the university of Paris, where he afterwards taught divinity, and took his doctor's degree with St Thomas Aquinas in 1255. Next year he was elected General of his order ; and Gregory X made him a Cardinal in 1272. He assisted at the first sessions of the general council of Lyons, held in 1279, and died before it was ended. His works are very numerous, and equally replete with piety and learning.

3. St Thomas Aquinas, surnamed the *Angelical Doctor*, was descended of the kings of Sicily and Aragon, and was born in the year 1224, in the castle of Aquin,

which is in the territory of Laboré in Italy. After having been educated in the monastery of Mount Cassino, he was sent to Naples, where he studied Humanity and Philosophy. In 1244, he went to Cologne, to study under Albertus Magnus. From thence he went to Paris, where he took his doctor's degree in 1255. He returned into Italy in 1263; and, after having taught Scholastic Divinity in most of the universities of that country, he settled at last at Naples. In 1274, being sent for by Gregory X, to assist in the council of Lyons, he fell sick on the road, and died in the monastery of Fossanova, near Terracina. Among the great number of his works, which make seventeen volumes in folio, his *Summa* is the most famous, being a large collection of Theological questions.

4. Scotus, or John Duns Scotus, surnamed the *Subtile Doctor*, was a Scotchman by birth, and came to Paris about the year 1300, where he took his degrees, and taught in that city. He particularly taught the immaculate conception of the blessed Virgin. From Paris he went to Boulogne, where he died soon after, in 1303. According to the custom of the times, he wrote many Philosophical and Theological works, in which he valued himself upon maintaining opinions contrary to those of Thomas Aquinas. This gave rise to the opposite sects of the *Scotists* and *Thomists*.

5. William Ocham, surnamed the *Singular Doctor*, was born in a village of that name, in the county of Surrey, in England. He was head of the sect called the *Nominalists*. He flourished in the university of Paris, in the beginning of the XIVth century, and wrote a book concerning the power of the Church and of the state, to defend Philip the Fair against Pope Boniface VIII. He was one of the grand adversaries of John XXII, who excommunicated him for taking part with the Antipope Peter of Corbario. He ended his days at Munich, the court of the Elector of Bavaria, who had received him kindly.

6. Raymond Lully, descended of an illustrious family in Catalonia, was born in the island of Majorca in 1236. He was of the order of the Minims, and had acquired a great knowledge of the Oriental languages. He invented a new method of reasoning, but could not obtain leave from Honorius IV to teach it at Rome. Then he resolved to execute the design he had long formed of endeavouring the conversion of the Mohammedans. Having gone to Tunis, he had a conference with the Saracens, in which he run the risque of his life, and escaped only upon condition he would go out of Afric. He came to Naples, where he taught his method till the year 1290. At Genoa he wrote several books. From thence he went to Paris, where he taught his art. After several travels and adventures, he returned to Majorca, from whence he went over into Africa, where he was imprisoned by the Saracens, and so ill treated, that he died of his wounds. He had found out the secret of making a jargon proper to discourse of every thing, without learning any thing in particular, by ranging certain general terms under different classes.

7. Durandus, surnamed the *most resolving Doctor*, was of St Pourcain, a village in the diocese of Clermont, in Auvergne, and flourished in the university of Paris from 1313 to 1318, in which year he was named by the Pope bishop of Puy, from whence he was transferred to the bishopric of Meaux, which he governed to the time of his death.

8. To these may be added, Giles, archbishop of Bourges, surnamed the *doctor who had a good foundation*: Peter Aureolus, archbishop of Aix, styled the *eloquent Doctor*: Augustin Triumphus, of Ancona, who wrote the *Milleloquium* of St Augustin: Albert of Padua: Francis Mairon, of Digne in Provence: Robert Holkot, an English Divine: Thomas Bradwardin, an Englishman, surnamed the *profound Doctor*, author of a treatise *de Causa Dei* against Pelagius: and Gregory of Rimini, author of two commentaries on the first and second books of Sentences.

I shall subjoin our Poet Butler's ridicule on the School-men.

HUDIBRAS,
Part I. Canto
1. v. 151.

*In school-divinity as able
As he that bight Irrefragable:
Profound in all the nominal
And real ways beyond them all;
And with as delicate a hand
Could twist as tough a rope of sand,*

And

*And weave fine cobwebs, fit for skull
 That's empty when the moon's at full ;
 Such as take lodgings in a head
 That's to be let unfurnished.
 He could raise scruples dark and nice,
 And after solve 'em in a trice,
 As if divinity had catch'd
 The itch, on purpose to be scratch'd ;
 Or, like a mountebank, did wound
 And stab her self with doubts profound,
 Only to shew with how small pain
 The sores of faith are cur'd again ;
 Altho', by woful proof, we find
 They always leave a scar behind.
 He knew the seat of paradise,
 Could tell in what degree it lies ;
 And, as he was dispos'd, could prove it
 Below the moon, or else above it :
 What Adam dreamt of, when his bride
 Came from her closet in his side :
 Whether the devil tempted her
 By a High-Dutch interpreter :
 If either of them had a navel ;
 Who first made musick malleable :
 Whether the serpent, at the Fall,
 Had cloven feet, or none at all.
 All this, without a gloss or comment,
 He could unriddle in a moment ;
 In proper terms, such as men smatter,
 When they throw out and miss the matter.*

SCIERIA [Gr.] An antient Greek festival, solemnized at Alea, in Arcadia, PAUSAN. in
 in honour of Bacchus, whose image was exposed ἐπὶ τῇ σκιάδι, under an *umbrella* ; Arcadica.
 whence it is probable the name of this festival was derived.

At this time, the women were beaten with scourges, in the same manner as the Spartan boys were at the altar of Diana Orthia ; which discipline they underwent in obedience to a command of the Delphian oracle.

SCIRROPHORIA [Gr.] An antient Athenian festival, observed annually, on the 12th day of the month *Scirrophorion*, in honour, either of Minerva, or Ceres, or Proserpine. ARISTOPH.
 Scholiast.
 SUIDAS.

The name of the festival is derived either from *Sciras*, a town between Athens and Eleufis, where there was a temple dedicated to Minerva, surnamed *Sciras* from that place ; or from one *Scirus*, an inhabitant of Eleufis ; or from *Sciron* of Salamis ; or from *σκίρος*, i. e. *chalk*, of which the statue, dedicated to Minerva by Theseus, when he returned from Crete, was composed ; or, lastly, from *σκίον*, i. e. an *umbrella*, which was at this time carried in procession by Erechtheus's priest.

At this festival, there was a race, called *ὀρχοφόρα*, because the young men, who contended therein, carried *vine-branches* loaden with grapes.

SCOOUBIAH [Arab.] The name of a Mohammedan sect, whose distinguishing tenet is, that the *Sonnites* are not to be preferred to the *Schiites*, that is, the Orthodox to the Heterodox : for they look upon them both equally good Mussulmans. However the *Schiites* consider this sect as meer Pagans or Gentiles, as their name imports. D'HERBE.
 LOT. Bibl.
 Orient.

There are a great number of Mohammedans, who secretly make profession of this sect. See **SCHITES** and **SONNITES**.

SCOTISTS. See **THOMISTS**.

SCRIBES. See **PHARISEES** and **RABBINS**.

SEBARIM.

BUXTORF,
Bibl. Rabbin.

SEBARIM. [*Hebr.*] Or, *Opiniative Doctors*. So the Jews called those Rabbins, or Doctors, who taught soon after the finishing of the Talmud. The word is derived from the Hebrew *Sebara*, *Opinion*.

The reason of this appellation was, that the Talmud being published and received in the Jewish schools, the Doctors had nothing to do but to dispute for and against its decisions: or, according to some, because their sentiments were not received as laws or decisions, as those of the Misnic doctors were, but were held as meer opinions.

The first and chief of the *Sebarim* was Rabbi Josi, who began to teach in the year of the world 4236, and was 38 years president of the Jewish academy. The last was Rabbi Simona. This race of the Jewish Doctors did not continue more than 50 or 60 years. They were succeeded by the *Gaons* or *Geonim*.

ZOSIM. Hist.
l. 2.
LIV. DION.
HALICAR-
NASS. &c.

SECULAR GAMES. In Latin, *Ludi Seculares*. One of the most solemn festivals, observed by the antient Romans. It was so called, because it was celebrated once in every century (*Seculum*) or rather once in every 110 years. This was done in obedience to an oracle, contained in the books of the Sibyls, which prescribed the ceremonies, sacrifices, &c. to be performed in the celebration of the Secular Games. The oracle was as follows:

‘ Roman, remember every 110th year, which is the longest period of man’s life, to offer sacrifice to the immortal gods, in the field that is watered by the Tiber. When the sun is set, offer goats and sheep to the destinies: afterwards sacrifice to Lucina, who presides over child-bearing; and next offer a hog and a black sow to the earth. This done, offer white oxen on Jupiter’s altar: but let this be in the day-time; for sacrifices at that time best please the celestial gods. Offer to Juno a young cow that has a good hide; and the like sacrifices shalt thou make to Phœbus Apollo, the son of Latona. Let the Roman youths and maidens sing hymns in the temples, the girls on one side, and the boys on the other. Let married women fall on their knees before the altar of Juno, and beseech that goddess to hear the public vows, and theirs in particular. Let every one, according to his ability, offer first-fruits to the gods, to render them propitious; and let there be a great number of people night and day at the resting-places of the gods; and there let serious and diverting things be agreeably intermixed. See, O Roman, that these injunctions be always kept in mind by thee; and thus the country of Italy, and that of the Latins, will always be subject to thy power.’

When the time of celebrating the Secular Games was come, Heralds were sent every way, to invite people to be present at a feast, which they never had seen, nor ever would see again. Some few days before the Games began, the *Quindecemviri* or *fifteen priests*, sitting before the temple of Apollo Palatinus and Jupiter Capitolinus, distributed to the people certain lustral things, as torches, pitch, and sulphur; which is expressed in antient medals by these words, *SUR. P. D. i. e. suffimenta populo data*, or these three letters *P. P. P. i. e. piamina populo præbita*. The people, when they came to this temple, took care to bring with them grain and beans, which had been given them in the temple of Diana on Mount Aventine: this is marked on medals by these words, *FRUG. AC. i. e. Fruges acceptæ*. In these temples they passed whole nights and days, with great devotion, in honour of the Destinies.

The celebration of the Secular Games lasted three days and three nights; during which the people assembled in the *Campus Martius*; where various sacrifices were offered, according to the directions of the oracle. Then they marked out a certain space of ground for a kind of theatre, which was illuminated with an infinite number of torches. Here they sung hymns made on purpose for the occasion, and celebrated all sorts of games. Afterwards the matrons went in procession to the Capitol, where they sung hymns to Jupiter. And on the last day of the festival, twenty-seven young lads, and as many girls, sung hymns in Greek and Latin, in the temple of Apollo Palatinus, to implore the protection of all those gods, to whom they had just been offering sacrifices. Horace has left us one of these *Secular Hymns*, which he composed by order of Augustus, in the year of Rome 736. The poet mentions the Sibylline Oracle, which enjoined this solemnity, in the following verses:

Quo Sibyllini monuere versus
Virgines lectas, puerosque castos,
Diis, quibus septem placuere colles,
Dicere carmen.

*Our boys and virgins, chaste and young,
(For so the Sibyls have ordain'd)
Shall to the gods begin a song,
The gods, the guardians of our land.*

CREECH.

And the time, and duration, of the festival, in these verses :

Certus undenos decies per annos
Orbis ut cantus referatque ludos,
Ter die claro, totiesque grata,
Nocte frequentes.

Ibid. v. 21.

*Thus, when the age comes round again,
Our songs, and sports, and solemn rites,
The crowding Romans shall detain
Three glorious days, and happy nights.*

Id.

Authors are not agreed as to the year, when the Secular Games began first to be solemnized. The most general opinion is, that it was the very same year in which the Tarquins were expelled, namely, the year of Rome 245 : for, the city being afflicted with a great plague, Valerius Publicola the Consul ordered the Sibylline books to be consulted, and from thence was taught the institution of this solemnity ; by which means Rome was freed from the plague.

S E F A T I A N S. So the Mohammedans call those divines of their religion, who hold different sentiments concerning the attributes of the Deity, called in Arabic *Sefat Allah*. D'HERBELOT, Bibl. Orient.

One sect of the *Sefatians* distinguishes between the attributes of God and his essence ; and there are some among them, who ascribe a body to the Deity.

Others of the *Sefatians* reject all sorts of attributes in God, and maintain, that he is not just by his justice, nor knowing by his knowledge, but both by his pure and simple essence.

All the school-divinity of the Mohammedans is full of these kind of disputes. See ASCHARIANS, MOTAZALES, &c.

S E I V I A S. The name of a sect of the East-Indian Bramins. They are distinguished principally by acknowledging *Eswara* to be the Sovereign God, and making him superior to *Vistnou*. See BRAMINS, ESWARA, and VISTNOU. A. ROGER, Dissert. on the Bramins, P. 1. c. 3.

The *Seivias* are known by three or four streaks, which they make upon their heads with the ashes of cow-dung. Some wear about their necks a stone of a certain shape, called *Lingam*, as a testimony of their being entirely devoted to the service of *Eswara*.

S E L A H. See PSALMS.

S E M E N T I V Æ F E R I Æ [Lat.] The *Feast of seed-time*. A festival, among the ancient Romans, observed by the farmers, after they had sowed their ground.

Villice, da requiem terræ femente peracta :
Da requiem, terram qui coluere, viris.
Pagus agat festum : pagum lustrate, coloni ;
Et date paganis annua liba focis.

OVID, Fast.
l. 1. v. 667.

*The seed is sown : now let the land have rest,
And let the plowman keep his annual feast.*

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With

*With mirth and pastime let the village smile,
And throw the cakes into the rustic pile.*

At this time they offered sacrifices to *Tellus* and *Ceres* :

Ibid.

Placentur matres frugum Tellusque Ceresque
Farre suo, gravidæ visceribusque suis.
Officium commune Ceres & Terra tuentur :
Hæc præbet causam frugibus, illa locum.

*Ceres and Earth with sacrifice appease,
And offer corn to their divinities.
Ceres and Earth unite their common care,
To bless the products of the teeming year.*

SEMI-ARIANS. Christian heretics, so called ; being a branch of the *Arian Heretics*. See **ARIANS**.

The Semi-Arians were thus denominated, because, in profession, they condemned the errors of the heresiarch Arius, but, in reality, maintained his principles, only palliating and concealing them under softer and more moderate terms. They would not allow, with the Catholics, that the Son was *ὁμοούσιος*, of the *same* substance, but only *ὁμοιούσιος*, of a *like* substance, with the Father : and thus, tho', in expression, they differed from the orthodox in a single letter only, yet, in effect, they denied the divinity of Jesus Christ, and placed him in the rank of creatures.

SEMI-PELAGIANS. Christian heretics, so called ; being a branch of the *Pelagians*. See **PELAGIANS**.

They were so called, because they pretended to keep a medium between the *Pelagians* and the Orthodox, yet in fact agreed with neither of them. With the Orthodox, they allowed of original sin ; but denied, that the liberty of the will could be so impaired thereby, that men could not of themselves do something, which might induce God to afford his grace to one more than another. They taught, that the grace, whereby men are saved, is not given them by the mere will of God, but according to his eternal prescience, by which he foresaw who they were that would believe in him. As to election, they held, that it depended on our perseverance ; God chusing only such to eternal life, as continued steadfast in the faith.

Cassian, who had been a deacon of Constantinople, and was afterwards a priest of Marseilles, was the chief of the Semi-Pelagians. St Prosper, in a letter to St Augustin, calls them *Reliquias Pelagii*.

SEMINARIES. In Popish countries, are certain colleges, appointed for the instruction and education of young persons, destined for the sacred ministry. The first institution of such places is ascribed to St Augustin. And the council of Trent decrees, that children, exceeding twelve years of age, shall be brought up, and instructed in common, to qualify them for the Ecclesiastical state, and that there shall be a Seminary of such belonging to each cathedral, under the direction of the bishop.

In the Seminaries of France, none are taken in but young persons ready to study Theology, and be ordained. And for the maintenance of these Seminaries certain benefices are allotted ; or else the clergy of the diocese are obliged to maintain them. These colleges are furnished with halls for the public exercises, and little chambers or cells, where each student retires, studies, and prays apart. Such is the seminary of St Sulpitius at Paris.

SAUNDERS,
de Schismate
Anglicano.

In the reign of Queen Elizabeth, the Roman-Catholics projected the founding English Seminaries abroad ; that from thence they might be furnished with Missionaries, to perpetuate and increase their communion. Accordingly the college of *Douay* was founded in 1569, at the expence of Philip II king of Spain ; and Dr William Allen, an Englishman, was made head of it. In the year 1579, a college was founded at Rome, for the same purpose, by Gregory XIII, who settled 4000 crowns *per annum* for the subsistence of the society. The famous Robert Parsons, an English Jesuit, was rector of this college. King Philip founded another of

of these nurseries at Valladolid in the year 1589, and one at Seville in 1593. The same prince founded St Omers in Artois *An.* 1596. In the next century, more Seminaries were established, at Madrid, Louvain, Liege, and Ghent.

The two colleges of Douay and Rome received such great encouragement, that some hundreds of priests were sent off from thence into England. And to engage the members of these societies more firmly, they obliged them, at their admission, to take the following oath: ' I A. B. one bred in this English college, considering
' how great benefits God hath bestowed upon me, but then especially when he
' brought me out of my own country, so infected with heresy, and made me a
' member of the Catholic Church; as also desiring with a thankful heart to improve
' so great a mercy of God; have resolved to offer my self wholly up to divine service,
' as much as I may, to fulfil the end for which this our college was founded.
' I promise therefore and swear, in the presence of Almighty God, that I am pre-
' pared from mine heart, with the assistance of divine grace, in due time to re-
' ceive holy orders, and to return to England, to convert the souls of my country-
' men and kindred, when, and as often as, it shall seem good to the superior of
' this college.' As a farther encouragement, Pope Pius V sent his brief to the students of these colleges, for undertaking the mission into England. And that they might act without clashing, and with the better harmony, he put them all under the direction of Dr Alan, afterwards Cardinal.

By a statute of Queen Elizabeth it is made a *Præmunire* to contribute to the maintenance of a Popish Seminary. And by one of King James I, no persons are to go, or be sent, to Popish Seminaries, to be instructed or educated, under divers penalties and disabilities mentioned in the statute. 27 Eliz. c. 2.
1 Jac. I. c. 4.

The houses of the society *de propaganda fide*, established for the preparing Ecclesiastics for missionaries among infidels and heretics, are also called *Seminaries*. The principal of these is that at Rome, called *The Apostolical College* or *Seminary*, or the *Seminary de propaganda fide*.

S E M O - S A N C U S. See F I D I U S.

S E N E C T U S [*Lat.*] *Old-age*. An imaginary deity of the Pagans, supposed to preside over the decline of life. The *Gaditani*, a people of Spain, erected an altar to this god. Virgil places *old-age* in the entrance of hell, in company with sorrow, care, diseases, &c. PHILOSTR. in
vit. Apollon.
c. 1.

Vestibulum ante ipsum, primisque in faucibus orci,
Luctus, & ultrices posuere cubilia curæ,
Pallentesque habitant morbi tristisque Senectus, &c.

Æn. l. 6.
v. 273.

*Just in the gate, and in the jaws of hell,
Revengeful cares, and sullen sorrows dwell,
And pale diseases, and repining age, &c.*

DRYDEN.

S E P T U A G E S I M A, S E X A G E S I M A, Q U I N Q U A G E S I M A, and Q U A D R A G E S I M A *Sundays*. Four Sundays in the year, so called. The most probable account of the origin of these names is as follows.

The first Sunday in Lent, being forty days before Easter, was for that reason styled Quadragesima-Sunday, which in Latin signifies *forty*: and fifty being the next round number to forty, as sixty is to fifty, and seventy to sixty; therefore the Sunday immediately preceding Quadragesima-Sunday, being farther from Easter than that was, was called Quinquagesima (or fifty) Sunday; and the two Sundays preceding Quinquagesima, being still farther distant from Easter, were therefore called *Sexagesima* and *Septuagesima* (sixty and seventy) Sundays.

The observation of these days, and the weeks following, are as ancient as the times of Gregory the Great. The design of them is, to call us back from the mirth and feasting of Christmas, in order to prepare our selves for fasting and humiliation in the approaching season of Lent.

S E P T U A G I N T. The name given to a Greek version of the books of the Old Testament. It is so called, because the translation is supposed to have been made by *seventy-two* Jews, who are usually called the *Seventy Interpreters*, 70 being

being a round number. This version was in use at the time of our blessed Saviour, and is that, out of which all the citations in the New Testament, from the original Greek of the Old, are taken. It was the ordinary and canonical translation, made use of by the Christian Church in the earliest ages; and it still subsists in the Churches both of the east and west. The history of this version is expressly written by Aristeas, an officer of the guards to Ptolemy Philadelphus, in whose reign, and by whose encouragement, it was performed. The substance of this author's account of the *Septuagint* is as follows.

A. M. 3727.
Ante Chr.
277.

Ptolemy, having erected a very fine library at Alexandria, took care to fill it with the most curious and valuable books from all parts of the world. Being informed, that the Jews had one, containing the laws of Moses, and the history of that people, he formed the design of getting it translated out of Hebrew into Greek, to enrich his library therewith. To this purpose it was necessary to apply to the high-priest of the nation: but this was attended with a great difficulty. There was in Egypt a great number of Jews reduced to slavery by his father Ptolemy Soter, in the invasions he had made into Judea. It was represented to the king, that it was in vain to expect from the Jews a copy, or a faithful translation of their law, whilst he detained so great a number of their country-men in servitude. Ptolemy, who was extremely generous, and had very much at heart the improvement of his library, immediately set at liberty all the Jews in his dominions. After such a step, he easily obtained what he desired of the Jewish high-priest, named Eleazar, who sent back his ambassadors with an exact copy of the Mosaic Law written in letters of gold, and six elders of each tribe, in all seventy-two, to translate it into Greek. These deputies were received with all the marks of respect by the king, and then conducted into the isle of Pharos, and lodged in a house prepared for their reception, where they were supplied with every thing necessary in abundance. They set about the translation without loss of time, and finished it in seventy-two days. The whole was read, and approved, in the presence of the king, who admired the profound wisdom of the Laws of Moses, and sent back the deputies laden with presents for themselves, the high-priest, and the temple.

De vit. Mosi,
l. 2.

Connect. P. 2.
B. 1.

The historian has added many other circumstances, which, because they appear to be less probable, I omit. But it must not be dissembled, that this work of Aristeas is thought by many learned men to be spurious; and that the writers, whether Jews, as Aristobulus, Philo, and Josephus; or Christians, as Justin Martyr, Clemens Alexandrinus, Irenæus, Hilary, Augustin, and some others, who have reported the fact of the version of the *Septuagint*; have done it upon the single authority of Aristeas. Some of these writers have added circumstances, which are too marvellous to deserve any credit. Thus Philo tells us, that each of them translated the whole Bible separately, and yet there was not the minutest difference either in sense or expression between their several translations. Whence he concludes, that they were all directed by the Spirit of God. And Justin Martyr, and the other Fathers, assure us, that they worked in separate cells, and had no communication with each other; notwithstanding which, their translations were found to be exactly uniform and agreeable to each other. The reader may consult the learned Dr Prideaux, who has fully treated of this subject. What is certain is, that there was a Greek translation of the Scriptures made in Egypt, in the time of the Ptolemies, and that this very version is extant among us under the title of the *Septuagint*.

Philo tells us, that the Jews of Egypt were so transported upon the making this translation of the Scriptures into Greek, that they kept an annual feast in memory of it; at which time they went into the isle of Pharos, and performed their devotions, out of respect to a place, which had been sanctified by the presence of the seventy interpreters. On the contrary, the Jews of Palestine conceived so much contempt and abhorrence for this version, that they fasted on the eighth day of Thebet, to shew how much they disapproved the liberty that had been taken in translating the Law into a foreign and impure language.

Hist. Anci-
enne. T. 7.
p. 392.

I shall subjoin M. Rollin's reflexion on this translation of the Bible into Greek. ' This version, which made the Scriptures intelligible to an infinite number of ' people, was one of the most considerable fruits of the Grecian conquests: and ' it appears plainly to have been a part of the principal design, which God had in ' delivering all the East into the hands of the Greeks, and supporting them therein, notwithstanding

‘ notwithstanding the divisions, jealousies, battles, and the frequent revolutions that
 ‘ happened among them. God by this means prepared an easy way for the preach-
 ‘ ing of the gospel, which was near at hand, and more readily united so many
 ‘ nations, different both in language and manners, in one society, in the same
 ‘ worship, and in the same doctrine, by one language, the most elegant, copious,
 ‘ and correct that was in the world, and which became common to all the countries
 ‘ conquered by Alexander.’

S. S E P U L C H R E (*Regular Canons of*). A religious order, formerly in- Hist. des Ord.
Relig. T. 2.
c. 17.
 stituted at Jerusalem, in honour of the Holy Sepulchre.

The original of this order is usually ascribed to the famous Godfrey of Boulogne, who, they say, upon his taking Jerusalem in the year 1099, established canons in the Patriarchal church of the Holy Sepulchre. This is indeed true; but these canons were not Regulars. Others therefore tell us, that Arnoul, archdeacon of the Church of Jerusalem, being elected Patriarch thereof, about the year 1114, first obliged his canons to live in community, and follow the rule of St Augustin.

Many of these canons were brought from the Holy Land into Europe; particularly into France by Lewis the younger, into Poland by Jaxa a Polish gentleman, and into Flanders by the counts thereof: many of them likewise came into England.

Pope Innocent VIII suppressed this order, and gave it's revenues and effects to that of our Lady of Bethlehem: which likewise becoming extinct, they were bestowed on the Knights of St John of Jerusalem. But the suppression did not take place in Poland, where they still subsist: as also in several provinces of Germany.

S E R A P I S. An antient deity, worshipped by the Egyptians. The most probable account of the origin of the worship, paid to Serapis by that people, is as follows.

A little before the death of Ptolemy Soter, whilst that prince was busied in fortifying and adorning the city of Alexandria, there appeared to him in a vision a TACIT. Hist.
l. 4. c. 83, 84.
 young man of great beauty, who commanded him to send to Pontus, and fetch from thence his image to Alexandria, promising him that his doing this should make that city famous and happy. The king thereupon having consulted Timotheus an Athenian, who was then at Alexandria, was informed by him, that in Pontus there was a city called Sinope, near which was a temple of Jupiter, in which was the image of that god, and another of a woman standing nigh him, which was taken to be Proserpine. Whereupon Ptolemy sent ambassadors to the king of Sinope to demand the image. They being ordered in their way to consult Apollo at Delphi, were commanded by the oracle to bring away his father, but to leave his sister. But neither these ambassadors, nor others that were sent after them, could obtain what they were sent thither for; till the people of Sinope, being grievously afflicted with a famine, were content, upon Ptolemy's relieving them with a fleet of corn, to part with the image of their god. Thus the image was brought to Alexandria, and set up in one of the suburbs of the city, called *Rhacotis*, where it was worshipped by the name of *Serapis*. And this was the first time this deity was either worshipped or known in Egypt.

Many learned men, however, carry the origin of this Egyptian deity much higher. Some of the antients, as Julius Firmicus, Rufinus, and others, fancied that Serapis was no other than the Patriarch Joseph: but all the reason they give for it is, that this god was usually represented by an image with a bushel on his head, which they think denoted the bushel, wherewith Joseph measured out corn to the Egyptians, in the time of famine. But it might as well signify the corn, with which Ptolemy purchased this deity of the Sinopeans. Others, as Vossius and Spencer, will have *Serapis* to be the same as *Apis*, another Egyptian deity; and pretend, that *Serapis* is no other than *Apis* *en Sarcophago*, *Apis* in his coffin. But the misfortune is, the antient Egyptians did not speak Greek, that language being first introduced among them by the Ptolemies. To which may be added, that Herodotus, who is so large in his account of the Egyptian gods, makes no mention of *Serapis*. And when his image was first set up in Alexandria, Nicocreon, king of Cyprus, sent MACROB.
Sat. 1. c. 20.
 to know what god he was; which he would not have done, had he been a deity antiently worshipped by the Egyptians.

MARCEL-
LIN. l. 22.
c. 16.

ABULPHA-
RAG. Hist.
Dynast. 9.

MACROB.
ibid.

In the suburb *Rhacotis*, where the image of Serapis was set up, was afterwards built, by Ptolemy Soter, a very magnificent temple to that idol, called *Serapeum*; within the verge of which was a library, of great fame in after ages for the number and value of the books it contained. This was the famous Alexandrian library, which was burnt and destroyed by the Saracens, when they made themselves masters of that city, in the year of Christ 642.

As Serapis was a new god, so he brought in with him among the Egyptians a new way of worship. For 'till the time of the Ptolemies, the Egyptians never offered any bloody sacrifices to their gods, but worshipped them only with prayers and frankincense. But the tyranny of these princes having forced upon them the worship of two foreign deities, Saturn and Serapis, this introduced the custom of bloody sacrifices. However they always continued so averse hereto, that they would never suffer any temple to be built to either of those gods within any of the walls of their cities; but they were always built without, in the suburbs.

S E R M O N S. Are orations, or discourses, delivered by the clergy of the Christian Church, in their religious assemblies.

BINGHAM,
Orig. Eccles.
B. 14. c. 4.

In the antient Church, immediately after the reading of the Psalms, and lessons out of the Scriptures, before the Catechumens were dismissed, followed the Sermon, which the bishop, or some other appointed by him, made to the people. This being done in the presence of the Catechumens, was therefore reckoned a part of the *Missa Catechumenorum* or Ante-Communion service. Such discourses were commonly termed *Homilies*, from the Greek *ὁμιλῖαι*, which signifies indifferently any discourse of instruction to the people. Among the Latins they were frequently called *Tractatus*, and the preachers *Tractatores*.

POSSID. vit.
August. c. 5.

Preaching, antiently, was one of the chief offices of a bishop; insomuch that, in the African Churches, a Presbyter was never known to preach before a bishop in his cathedral church, till St Austin's time. In the Eastern Church, Presbyters were indeed allowed to preach before the bishop: but this was not to discharge him of the duty; for still he preached a Sermon at the same time after them. In the lesser churches of the city and country, the office of preaching was devolved upon the Presbyters: but deacons never were allowed to perform it. There are numberless passages in the writings of the Fathers, which speak of preaching as a duty indispensibly incumbent on a bishop. Many canons of councils either suppose, or enjoin it. And in the Imperial Laws, there are several edicts of the secular power to the same purpose. Particularly in the Theodosian Code, there is one jointly made by the three Emperors Gratian, Valentinian, and Theodosius, which bears this title, *De munere seu officio episcoporum in prædicando verbo Dei*, of the duty and office of bishops in preaching the word of God.

Lib. 16. tit. 2.

It has been a question, whether lay-men were ever allowed by authority to make Sermons to the people. It is certain, they did it in a private way, as Catechists, in their catechetical schools at Alexandria, and other places: but this was a different thing from public preaching in the church. Sometimes the monks, who were only lay-men, took upon them to preach; but this was censured, and opposed, as an usurpation of an office that did not belong to them. Yet in some cases a special commission was given to a lay-man to preach; as in the case of Origen, who was licensed by Alexander bishop of Jerusalem to preach and expound the Scriptures in the church, before he was in orders. As to women, whatever gifts they could pretend to, they were never allowed to preach publicly in the church; agreeably to the apostolical rule, *let your women keep silence in the churches, &c.* But they might teach those of their own sex, as private catechists, and to prepare them for baptism. And this was the office of the deaconesses. The Montanists were a noted sect for giving the liberty of preaching to women, under pretence of inspiration by the Spirit: for they had their prophetesses, their women-bishops, and women-presbyters.

EUSEB. l. 6.
c. 19.

1 Cor. xiv. 34.

Next to the persons, the manner, in which the office of preaching was executed, comes to be considered. And first, it is observable, that they had sometimes two or three Sermons preached in the same assembly, first by the presbyters and then by the bishop. When two or more bishops happened to be present in the same assembly, it was usual for several of them to preach one after another, reserving the last place for the most honourable person. In some places, they had sermons every day, especially in Lent, and the festival days of Easter. St Chrysostom's homilies were

were evidently preached in Lent, one day after another; and, in St Austin's homilies, there are frequent references to the Sermon made *heri* and *hesterno die*. In many places, they had Sermons twice a day for the better edification of the people. But this is chiefly to be understood of cities and large churches. For in the country parishes there was not such frequent preaching.

The next thing to be observed is, their different sorts of Sermons, and different ways of preaching. These are distinguished into four kinds. 1. Expositions of Scripture. 2. Panegyric discourses upon the Saints and Martyrs. 3. Sermons upon particular times, occasions, and festivals. 4. Sermons upon particular doctrines, or moral subjects. There are examples of all these kinds in St Chrysostom's and St Austin's homilies, the two great standards of preaching in the Greek and Latin Churches. But tho' most of these were studied and elaborate discourses, penned and composed before hand, yet some were also *extempore*, spoken without any previous composition, and taken down in short-hand from the mouth of the preacher. Origen was the first that began the way of extempore-preaching in the church. The catechetical discourses of St Cyril are thought to be of this kind; most of them being entitled *ἑκδ' ἁδ' ἑῶα*, which the critics translate an *extempore discourse*. Instances of this sort were very frequent among the Fathers of the antient church. And in regard to this, they are wont frequently to mention the assistance of the Spirit in composing and preaching their Sermons; by which they did not mean any kind of enthusiasm, but only the concurrence of the Spirit of God with their honest endeavours, as a blessing on their labours and studies.

Upon this account it was usual for the preacher to usher in his discourse with a short prayer for such divine assistance. In this sense we are to understand St Chrysostom, when he says, we must first pray, and then preach. Sometimes, before they began to preach, they used the common salutation *Pax vobis, Peace be with you*, to which the people answered, *And with thy Spirit*. And sometimes they prefaced the Sermon with a short form of benediction, especially in times of calamity and distress, or of happy deliverances out of them. Sometimes they preached without any text, and sometimes upon more texts than one. Neither did they entertain their auditory with light and ludicrous matters, or fabulous and romantic stories, such as those with which preaching so much abounded in the age before the Reformation. Their subjects, as Gregory Nazianzen describes the choice of them, were commonly such as these: of the world's creation, and the soul of man: of angels; of providence; of the formation of man, and his restoration; of Christ's first and second coming, his passion, &c. of the resurrection and judgment, &c.

And as they were careful in the choice of their subjects, so were they in the manner of dressing it up, and delivering it, that they might answer the true ends of preaching. St Austin has laid down excellent rules for the practice of Christian eloquence; and if we will take his character of the antient preachers, it was in short this; that their discourses were always upon weighty and heavenly matters, and their style answerable to the subject, being plain, elegant, majestic, and nervous; fitly adapted to instruct and delight, to convince and charm their hearers. It was no part of the antient oratory, to raise the affections of the auditory either by gesticulations, or the use of external shews and representations of things in their Sermons, as is now very common in the Romish Church. As to the length of their Sermons, scarce any of them would last an hour, and many not half the time. And among those of St Austin there are many, which a man may pronounce distinctly, and deliver decently, in eight minutes. They always concluded their Sermons with a doxology to the holy Trinity. And it is farther observable, that the preacher usually delivered his Sermon sitting, and the people heard it standing; tho' there was no certain rule about this, but the custom varied in different Churches.

It was a peculiar custom in the African Church, when the preacher chanced to cite some remarkable text, in the middle of his Sermon, for the people to join with him in repeating the close of it. St Austin takes notice of this in one of his Sermons, where having begun those words of St Paul, *The end of the commandment is,*— the people all cried out, *charity out of a pure heart*. But it was a much more general custom for the people to testify their esteem for the preacher, and approbation of his Sermon, by public applauses and acclamations in the church. Thus we are told, the people applauded St Chrysostom's Sermons, some by tossing their garments,

AUGUST. in
Pfal. 51.

garments, others moving their plumes, others laying their hands upon their swords; and others waving their handkerchiefs, and crying out, thou art worthy of the priesthood, &c. Many of the auditors practised the art of Notaries, and took down the Sermons of the most eminent preachers, word for word, as they delivered them. By this means some of their *extempore* discourses were handed down to posterity, which else would have died with the speaking.

ALLET'S Ri-
tual.

The Roman Catholics call the Sermon the *Prone*. After the Gospel, the preacher goes to the bottom of the steps of the altar, on the epistle side, where he kneels down, and offers to God for the action he is going about. Then he ascends the pulpit; where he first bows to the cross, and then to the chief of the congregation. He likewise crosses himself; and whenever he pronounces the name of Jesus and Mary, he takes off his cap and bows. In Italy, he does the same thing, whenever the reigning Pope is named in the Sermon. Before the bishop, or when the holy sacrament is solemnly exposed on the altar, it is usual to preach bare-headed.

MISSON, Tra-
vels into Italy.

The manner of preaching in Italy is very indecent, the behaviour of the preachers being like that of stage dancers. They are extravagant in their gestures; they strike with their hands and feet, rowl their eyes, and walk from one end of the pulpit (which is very long and wide) to the other, with immoderate and ridiculous vivacity. Their finest Sermons (says a celebrated traveller) are those that raise the most laughter. 'The Capuchins (adds he) never preach but on terrible subjects: they seize their own beards, clap their hands, and scream enough to fright one. The other day, I heard a Carmelite, who was preaching to the repentant nuns of the holy cross, on the subject of Mary Magdalen. In order to raise a more exalted idea of the sacrifice his penitent had made of the pleasures of the world, he spent a whole quarter of an hour in painting her out as the most charming creature under heaven. Not one feature in the most perfect body was omitted, and he talked more like a most accomplished painter, than a preacher.' In Italy there are seldom any Sermons but in the time of Advent and Lent. The Fryars preach in their convents upon topics, which we may call eternal: for they seldom lose sight of their founders, or of some particular practices which they are fond of, such as the Rosary, and Scapulary, and St Francis's girdle. In some cities of Italy, are Itinerant preachers, who carry about with them little moveable pulpits.

Delices de l'
Espagne.

In Spain they often preach in the public squares and high streets, and seldom fail of a numerous audience. The preachers take great pains to affect their hearers, and to this end they frequently strike their breast or face, and the whole congregation does the same thing. They who draw most tears, are thought the best preachers.

M. Dellon, in his travels, has given us the fragment of a Sermon, made on Easter-Sunday by a Portuguese preacher, which is very extraordinary. 'You know (said he, crossing himself) that this Sermon is appointed for three reasons: the first is, to wish my auditors a happy Easter. And, gentlemen, in order to comply with this duty, I wish you in general all sorts of blessings and prosperity these holy days. The second motive is, to demand the Easter eggs, a present usually sent to the preacher at the end of Lent; and to the performance of this article I must exhort you. The third reason, gentlemen, for this day's Sermon is, as you know, to give the audience a little diversion, who perhaps are too much afflicted and cast down with the austerities and mortifications they have practised during Lent. In order to succeed herein, I am to tell you, that yesterday morning I met a great tun-bellied fellow, who did not seem to be fasting, &c.' Then he told them a ridiculous story, more proper to excite their pity, than their good humour.

The Greek Christians seldom have any Sermons. Preaching, as Tournefort assures us, is so far abolished, that there is scarce a pulpit to be seen in all their churches. However when a Father does attempt to mount the Rostrum, he delivers himself in the most awkward manner imaginable, and has two crowns for his discourse, which consists only of a tedious train of empty words, without the least order or coherence, and which the preacher himself (says our author) understands no more than the people.

S E R P E N T (B R A Z E N). An image of Brass, in the form of a Serpent, erected by Moses in the wilderness, and afterwards worshipped by the idolatrous Israelites. The Origin of this Idolatry is as follows.

The children of Israel, being tired with eating Manna, and having often rebelled against God, were plagued with a great number of Serpents, whose stings destroyed a multitude of people. Moses therefore, by the command of God, set up the figure of a Serpent in brass, whose virtue was such, that those, who were bit by the Serpents, and looked upon this image, were presently cured. Num. xxi.

Our blessed Saviour has applied this, in a figurative sense, to himself, telling us, Joh. xiii. 14. that, *As Moses lifted up the Serpent in the wilderness, even so should the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life.*

The Brazen Serpent was preserved among the Israelites, down to the time of Hezekiah, who being informed, that the people paid a superstitious worship to it, caused it to be broken in pieces, and gave it the contemptuous name of *Nebushtan*, that is, a brazen bawble or trifle.

Serpents were worshipped by the Pagans, and afterwards by certain Christian Heretics. *See OPHITES.*

S E R V I C E (D I V I N E). Among Christians, is the public performance of divine worship, in their churches, or religious assemblies.

To begin with the antient Christians. At their first coming into the congregation, they began with Prayer. After this followed the reading of the Scriptures both of the Old and New Testament. How much of each was read at one meeting, in the first times, is not known, it being then unfixed and arbitrary; because their assemblies were often disturbed and broken up by the sudden interruption of the heathens. Afterwards there were set portions assigned; and these were called *Lectiones, Lessons.* CAVE'S Primitive Christianity. P. 1. c. 9. *See LESSONS.*

Besides the Lessons, they read many of the writings of such persons as were eminent for piety and learning: such was the famous Epistle of St Clement to the Corinthians; Hermas's Pastor; and the works of St Ephrem, deacon of Edessa. EUSEB. 1. 4. c. 23.

About this part of the service it was, that they sung hymns and Psalms, a considerable part of their divine service, and so essential to it, that Pliny reports it as the main part of the Christians worship, that they met together before day, to join in singing hymns to Christ, as God. Iib. 10. ep. 97 *See PSALMODY.*

Prayer, Lessons, and Psalmody being over, the bishop, or some presbyter, made a sermon by way of instruction, and exhortation to the imitation and practice of those excellent things they had heard. *See SERMONS.*

Sermon being ended, Prayers were made with and for the Catechumens, Penitents, and possessed, according to their respective capacities and qualifications; the persons of each rank departing, as soon as the prayer that particularly concerned them was done. For none that had not yet received baptism, or were under penance, were allowed to communicate, or partake of the Eucharist, which was the last and most solemn part of their Divine Service. *See CATECHUMENS, ENER-GUMENS, PENITENTS, EUCHARIST, and MISSA.*

In the discharge of these solemn duties, the Christians behaved with singular reverence and devotion. The men prayed with their heads bare, as not ashamed to look up to heaven for what they begged of God; and the women covered, as a sign of the modesty of that sex. They not only lifted up their hands towards heaven, but likewise expanded and spread them abroad, to shadow out an image of Christ hanging on the cross. They always prayed towards the East; for which custom various reasons are assigned. Some say it was, because the East is accounted the most excellent part of the creation: others tells us, it was done with respect to Paradise, which was planted in the East. Lastly, others say, it respected Christ, who dispelled the darkness of ignorance and error, as the Sun, which rises in the East, dispels the night. TERTULL. Apol. c. 39.

For a full account of the divine service of the antient Christians, see the articles LITANY, LITURGY, LORD'S-PRAYER, &c.

Divine Service, in the Church of Rome, is called *Canonical hours*, because it consists of prayers and lessons, appointed by the *canons* of the Church, to be read every day by the clergy at certain *hours*. The whole office is contained in a book called the *Breviary.* *See BREVIARY.*

It consists of eight hours, *viz.* *Matins* for night; *Laudes* for the beginning of the day; *Prime*, *Tierce*, *Sexte*, and *None* for the day; *Vespers* for the evening; and *Complines* for the entrance of the night. *Matins* and *Laudes* are often incorporated, and are said together just about day-break. The *Prime* is said immediately after sun-rising. *Tierce* is for the third hour of the day, or nine in the morning: *Sexte* for the sixth hour of the day, or twelve at noon; and *None* is for the ninth hour of the day, or three in the afternoon. *Vespers* is said towards the evening, and *Complines* after sun-set.

See the article MASS.

Hist. des Ord.
Relig. T. 3.
c. 39.

SERVITES. A religious order in the Church of Rome, so called from their peculiar attachment to the blessed Virgin.

This order was founded by seven Florentine merchants, *viz.* Bonfils Monaldi, John Manetti, Benêt de Lantella, Bartholomey Amidei, Ricouere Lippe Uguccion, Gerardin Softegni, and Alexis Falconieri. These gentlemen, with the approbation of the bishop of Florence, renounced the world, and lived together, in a religious community, on mount Senar, two leagues from that city. When they first appeared in the black habit, given them by the bishop, the very children at the breast cried out *See the servants of the Virgin*; and this miracle determined them to take no other name than that of *Servites*, or *Servants of the Virgin*.

Some time after, finding the distance of their solitude from Florence too inconvenient, on account of the necessity they were under of subsisting by alms, they procured a little Hospital or Monastery to be built without one of the gates of the city: and this was the humble origin of the famous Monastery of the *Annuntiado* at Florence.

This order increasing, by the daily admission of new members, they obtained another settlement at Sienna. And now Pope Alexander IV approved the order, permitting the Servites to have Convents and Churches. This was in the year 1255. Under the government of Philip Benizi, the Order made a great progress: for that General founded several monasteries, and sent some of the Religious into Poland, Hungary, and even into the Indies. Pope Innocent V would have abolished the Order of the *Servites*, on pretence that they were included in the Decree of the Council of Lyons, *An.* 1274, which forbade the establishment of any new religious Orders: but the Pope's death prevented the execution of this design.

In length of time, this Order encreased to such a degree, that it became divided into twenty-seven Provinces, and enjoyed several privileges by grants from the Popes. Formerly they eat no flesh-meat, and observed several other austerities, which afterwards they dispensed with. They boast of having produced several Cardinals and other eminent persons, especially men of learning, among whom was the famous Father Paul, who wrote the *History of the Council of Trent*.

Of all the Monasteries of the *Servites*, that of the *Annuntiado* at Florence is the most considerable. It was so called from a picture of the Annuntiation of the blessed Virgin, now to be seen in the church. Fifty silver lamps are constantly burning before the Altar, which is illuminated with a great number of wax candles, and adorned with the images of our Saviour and the blessed Virgin, set off with a multitude of diamonds and pearls.

There are likewise Nuns of this Order, who have several monasteries in Germany, Italy, and Flanders.

EPICUR. Hæ-
ref. 39.

SETHIANS. Christian Heretics, so called, because they paid divine worship to *Setb*, whom they looked upon to be Jesus Christ the son of God; but who was made by a third divinity, and substituted in the room of the two families of Abel and Cain, which had been destroyed by the deluge.

These Heretics appeared in Egypt in the II^d century, about the year 190. As they were addicted to all sorts of debauchery, they did not want for followers, and continued in Egypt above two hundred years.

SEXAGESIMA. *See SEPTUAGESIMA.*

SEXTÉ. *See SERVICE (DIVINE).*

S E X T O N. An inferior Church-Officer, so called, by corruption, from the word *Sacristan*, which signifies one, who has the care of *sacred things*.

The *Sexton*, or *Sacristan*, of the Pope's chapel, is usually a bishop, and always of the order of St Augustin. He has the keeping of the vessels of gold and silver, the relics, &c. When the Pope says mass, the Sexton first tastes the bread and wine. When the Pope dies, he administers to him the sacraments, and enters the Conclave in quality of the first Conclavist.

The Office of Sexton, among us, is well known, and therefore need not be described. He is usually chosen by the minister only.

S H A S T E R. A sacred book, containing the religion of the Banians, an idolatrous people of India. Discovery of the Banian religion. By Mr LOND. c. 8.

The Banians divide the duration of the world into a certain number of ages; the first of which, for the wickedness thereof, being destroyed by a flood, the world was repopled: and God, to restrain men from evil, bethought himself of giving them a book of laws. Accordingly (say the Banians) descending on a mountain, he called Bremaw (one of the three perfect persons, who began the second age) and out of a dusky cloud, with certain glimpses of his glory, delivered to him a book, commanding him to acquaint the people with the things contained therein.

This book, called the *Sbaster* or *Written Word*, consisted of three tracts. The first contained their moral law; the second, the ceremonial: and the third divided them into Castes or Tribes, with peculiar observances for each of them.

Their Moral Law is comprized in eight commandments. The first forbids the killing any living creature. The second enjoins them to make a covenant with all the five senses, and lay proper restraints on them. The third prescribes the due observation of times of devotion, washings, &c. The fourth forbids lying, and all manner of fraud. The fifth commands charity and hospitality. The sixth forbids violence and oppression. The seventh enjoins the observation of certain fasts and festivals. And the eighth forbids theft.

Their Ceremonial Law contains a great number of precepts relating to their washings, anointings, offerings under green trees, prayers, pilgrimages, invocations, adorations, together with the forms of their baptizings, marriages, and burials customary among them.

S H E B E T. The eleventh month of the Jewish Ecclesiastical Year, tho' but the fifth of the Civil. It answers nearly to our month of January.

The tenth of the month *Shebet* was a fast for the death of the Elders, who succeeded Joshua in the government of the people. The twenty-third was observed as a fast in memory of the resolution that was taken by the Israelites to make war against Benjamin, to revenge the outrage that was done to the wife of the Levite. On the thirteenth of the same month Simon Maccabeus was assassinated. The Jews began from this month to number the years of the trees they planted, the fruits of which were esteemed profane and impure till the fourth year. *See MONTHS.* Judg. ii. 7, 10.
Judg. xix. 20.
1 Maccab. xvi.

S H E C H I N A H. [*Hebr.*] By this word the Hebrews meant the visible manifestation of the divine presence in the temple of Jerusalem. It was a bright cloud, resting over the Propitiatory or Mercy-Seat; from whence God gave forth his oracles, with an articulate voice, when he was consulted by the high-priest in favour of the people. Hence God is often said, in Scripture, to sit upon the Cherubims, or between the Cherubims, because the Cherubims shadowed with their wings the Mercy-Seat, over which the *Shechinah* resided.

The Rabbins tell us, that the *Shechinah* first resided in the Tabernacle prepared by Moses in the wilderness, and that it descended therein on the day of its consecration. From thence it passed into the sanctuary of Solomon's Temple, on the day of its dedication by that prince; where it continued to the destruction of Jerusalem, and the Temple, by the Chaldeans, and was never after seen.

The Mohammedans pretend, the *Shechinah* was in the shape of a leopard, and that, in time of war, when the Ark of the Covenant, over which it resided, was carried into the field of battle, it raised it self up, and sent forth such a dreadful cry, as threw the enemy into the utmost confusion. Others of them imagine it to have had the figure of a man, and say, that, when it was carried into the army, it stood up upon its feet, and came forth like a vehement wind, which rushing upon the enemy put them to flight. *See ARK OF THE COVENANT.*

S H E C K S-

MAUNDREL,
Journey from
Aleppo, &c.
p. 10.

S H E C K S - H O U S E. Among the Turks, is a kind of Oratory, erected over the graves of some eminent *Shecks*, that is, such persons as, by their long beards, prayers of the same standard, and a kind of Pharisaical superciliousness, have purchased to themselves the reputation of learning and sanctity.

These buildings are usually of stone, six or eight yards square, and roofed with a cupola. They are commonly situated upon the most eminent and conspicuous ascents. To these little oratories the people repair with their vows and prayers, in their several distresses, as the Romanists do to the shrines of their saints; but with this difference, that, tho' they make the Saint's shrine their house of prayer, yet they always make God alone, and not the saint, the object of their addresses.

S H E W - B R E A D. The name given to those loaves of bread, which the Hebrew priests placed, every Sabbath-day, upon the golden table in the Sanctuary. The Hebrew literally signifies *Bread of faces*, these loaves being square, and having, as it were, four faces, or four sides. They are called *Shew-bread* by the Greek and Latin Interpreters, because they were exposed to public view, before the Ark. The table, on which they were placed, was called *The Table of Shew-Bread*.

Exod. xxv. 23.

Levit. xxiv.
5-9.

Matth. xii. 4.

The Shew-Bread consisted of twelve loaves, according to the number of the tribes. These were served up hot on the Sabbath-day, and at the same time the stale ones, which had been exposed during the whole week, were taken away. It was not lawful for any one to eat of these loaves, but the priests only. David indeed, compelled by urgent necessity, broke thro' this restriction. This offering was accompanied with salt, and frankincense, which was burnt upon the table, at the time when they set on fresh loaves.

Authors are not agreed as to the manner, in which the loaves of Shew-bread were ranged upon the table. Some think there were three piles of them, of four in each. Others say, there were but two piles, of six loaves in each. The Rabbins tell us, that, between every two loaves, there were two golden pipes, supported by forks of the same metal, whose ends rested upon the ground, to convey air to the loaves, to hinder them from growing mouldy.

S H I G G A I O N [*Hebr.*] This word is found in the inscription of the seventh Psalm; as follows:

Shiggaion of David, which he sang unto the Lord, &c.

and in the third chapter of the Prophet Habakkuk, thus:

A Prayer of the Prophet Habakkuk upon Sigionoth or Shiggaion.

The Septuagint translate it by the word *Psalms* or *Canticle*: but Aquila and Symmachus render it *Ignorance* or *Sins of Ignorance*. Theodotion, on the contrary, renders it *voluntary sins*. Others translate it the *Error of David*; others, the *Secret of David*; others, the *delight of David*; and others, the *disquiet of David*. Lastly, Others understand by it an instrument of music, or a certain air or tune, to which the seventh Psalm was set. See PSALMS.

S H R O V E - T U E S D A Y. In the Christian Church, is the Tuesday after Quinquagesima Sunday. It is so called from the old Saxon word *shrive*, which signifies to *confess*: it having been a custom formerly in the Romish Church, to confess their sins on that day, in order to receive the Eucharist, and thereby qualify themselves for a more religious observation of Lent.

In process of time, this custom was changed into that of mutual invitations, in order to take leave of flesh-meat and other dainties; and this made way for sports and other merriments, which at present make up the whole business of the Carnival, or season immediately preceding Lent.

S H O S H A N N I M [*Hebr.*] This word is found in the title, or inscription, of the 69th Psalm:

To the chief Musician upon Shoshannim.

and in that of the 80th Psalm:

To the chief Musician upon Shoshannim Eduth.

The Septuagint translate it by *those that shall be changed*: St Jerom and Aquila by *the Lilies*: Symmachus by *the Flowers*. But others understand by it an instrument of music, or a tune. See PSALMS.

SIBYLS. In Latin, *Sibyllæ*. Among the Pagans, were certain women, said to have been endued with a prophetic spirit, and to have delivered oracles foreshowing the fates and revolutions of kingdoms. We have in the writings of the antients mention made of ten of them, the eldest of whom being named *Sibylla*, all the rest of the same sex, who afterwards pretended to the like fatidical Spirit, were called from her *Sibyls*. The most eminent of the ten, mentioned in history, was she, whom the Romans called *Sibylla Cumæa* or *Erythræa*. She was born at *Erythræ* in Ionia, from whence she removed to *Cumæ* in Italy, and there delivered all her oracles from a cave or subterraneous vault digged out of the main rock. This is the Sibyl, who conducted Æneas to hell, and whom Virgil has so beautifully and poetically described.

LACTANTI
de falsa relig.
l. 1. c. 6.

SERVIIUS, in
Virg. l. 6.

Huc ubi delatus Cumæam accesseris urbem,
Divinosque lacus, & Averna sonantia sylvis;
Insanam vatem aspicias: quæ rupe sub ima
Fata canit, foliisque notas & nomina mandat.
Quæcunque in foliis descripsit carmina virgo,
Digerit in numerum, atque antro seclusa relinquit.
Illa manent immota locis, neque ab ordine cedunt.
Verum eadem, verso tenuis cum cardine ventus
Impulit, & teneras turbavit janua frondes,
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat.

Æn. l. 5.
v. 441.

*Arriv'd at Cumæ, when you view the flood
Of black Avernus, and the sounding wood;
The mad prophetic Sibyl you shall find,
Dark in a cave, and on a rock reclin'd.
She sings the Fates, and in her frantic fits
The notes and names inscrib'd to leaves commits.
What she commits to leaves, in order laid,
Before the cavern's entrance are display'd.
Unmov'd they lye; but if a blast of wind
Without, or vapour issue from behind,
The leaves are born aloft in liquid air,
And she resumes no more her Museful Care:
Nor gathers from the rocks her shatter'd verse;
Nor sets in order what the winds disperse.*

DRYDEN.

And again, describing her under the power of inspiration:

Excisum Euboicæ latus ingens rupis in antrum;
Quo lati ducunt aditus centum, ostia centum:
Unde ruunt totidem voces, responsa Sibyllæ.
Ventum erat ad limen, cum Virgo, poscere fata
Tempus, ait: Deus ecce, deus! Cui talia fanti
Ante fores subito non vultus, non color unus,
Non comptæ mansere comæ; sed pectus anhelum,
Et rabie fera corda tument, majorque videri,
Nec mortale sonans: afflata est numine quando
Jam propiore dei. - - - - -

lb. l. 6. v. 425

At Phœbi nondum patiens, immanis in antro
Bacchatur Vates, magnum si pectore possit
Excussisse deum: tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo.
Ostia jamque domus patuere ingentia centum
Sponte sua, vatisque serunt responsa per auras. - - - - -

Ver. 77.

Talibus ex adyto dictis Cumæa Sibylla
Horrendas canit ambages, antroque remugit,
Obscuris vera involvens: ea fræna furenti
Concutit, & stimulos sub pectore vertit Apollo.

*A spacious cave, within its foremost part,
Was hew'd and fashion'd by laborious art,
Thro' the hill's hollow sides: before the place
A hundred doors a hundred entries grace:
As many voices issue, and the sound
Of Sibyl's words as many times rebound.
Now to the mouth they come: Aloud she cries,
This is the time, enquire your destinies.
He comes, behold the god! Thus while she said,
And shiv'ring at the sacred entry staid,
Her colour changed, her face was not the same,
And hollow groans from her deep spirit came.
Her hair stood up; convulsive rage possess'd
Her trembling limbs, and heav'd her lab'ring breast.
Greater than human kind she seem'd to look,
And with an accent more than mortal spoke.
Her staring eyes with sparkling fury rowl,
When all the god came rushing on her soul. - - - - -
Struggling in vain, impatient of her load,
And lab'ring underneath the pond'rous god,
The more she strove to shake him from her breast,
With more, and far superior force he press'd;
Commands his entrance, and without controul,
Usurps her organs, and inspires her soul.
Now, with a furious blast, the hundred doors
Ope of themselves; a rushing whirlwind roars
Within the cave, and Sibyl's voice restores. - - - - -
Thus, from the dark recess, the Sibyl spoke,
And the resisting air the thunder broke;
The cave rebellow'd, and the temple shook.
Th' ambiguous god, who rul'd her lab'ring breast,
Some truths reveal'd, in terms involv'd the rest.*

DRYDEN.

In Cohortat.
ad Græcos.

Justin Martyr, who had been upon the place, speaking of it, and the Sibyl, tells us, it was reported, that this Sibyl was a Babylonian by descent, and the daughter of Berofus, who wrote the Chaldaic history: but how she came into Italy, no one could tell. As to the cave, where she delivered her oracles, he tells us, it was a kind of chapel, or oratory, hewn out of the main rock. Here he was shewn three hollow places, in which she used to wash herself, and a high advanced seat, from which (they pretended) she delivered her oracles. This place continued to be seen many hundred years after, till the year 1539, when a violent earthquake utterly destroyed this chapel of the Cumæan Sibyl. But travellers are still shewn a vault, which they call the *Grotto* of the Sibyl to this day.

ONUPHR. de
Sibyllis.

DIONYS. Ha-
licarn. l. 4.

A. GELLIUS,
l. 1. c. 19.

TACIT. Hist.
l. 3. c. 72.

PLUT. in
Sylla.

The *Sybilline Oracles*, of which we hear so much in the Roman history, had their origin as follows. In the reign of Tarquin the II, a certain woman came to Rome, and brought with her nine books of Oracles, which she offered to the king, demanding for them three hundred pieces of gold. Tarquin refusing to give her that price for them, she burnt three of the nine, and then offered him the remaining six at the same price. Being again rejected by the king, who thought her mad, she burnt three more of them, and then offering him the remaining three, persisted in demanding the same price for these, as she did at first for all the nine. At which strange procedure Tarquin being moved, consulted the Augurs thereupon, who earnestly advised him to purchase the books. Hereupon the money being paid, and the books delivered to the king, the woman gave him strict charge to keep them safely, as containing Oracles relating to the future state of Rome: after which she disappeared, and was never more seen. Tarquin, putting these books into a stone coffin, laid them up in a vault under the Temple of Jupiter Capitolinus, and

and appointed two of the principal nobility to keep them, with strict orders to let no one peruse them.

After the dissolution of the regal power, the common-wealth made these books a main engine of state, for quieting the people in all disturbances. For, whenever any great misfortune befel them, or any prodigies affrighted them, these books were ordered to be consulted, and the keepers of them always reported such answers as served the purposes of the government. These Guardians of the Sibylline books were at first but two, and were then called *Duumviri* : afterwards they were increased to ten, and were then called *Decemviri* : lastly their number was augmented to fifteen, and then they had the name of *Quindecemviri*. They were always chosen out of the Patrician families, and held the office for life, being exempted from all burthens of the state both civil and military.

These books were carefully kept, till the civil wars of Sylla and Marius ; when the capitol being accidentally set on fire, and burnt down to the ground, the Sibylline Oracles were burnt with it. This was 83 years before Christ. Seven years after, the capitol being rebuilt, the Senate resolved, if possible, to restore these Oracles. Accordingly they sent ambassadors to Erythræ in Ionia, where the Cumæan Sibyl was born, and where many of that Sibyl's Oracles were said to be preserved, to take copies of as many as they could find. These deputies, having collected together, from the papers of several private persons, about a thousand verses in the Greek language, pretended to be the prophecies of this and other Sibyls, brought them to Rome ; and at the same time enquiry being also made at Samos, Ilium, and other cities in Greece, Sicily, Africa, and Italy, for the like Oracles and prophecies of the Sibyls, great numbers that pretended to be such were gathered together, and laid up in the capitol, to supply the place of those that were burnt. But the use, which the Romans proposed to make of these Oracles, being much defeated by their being vulgarly known, and in the hands of many persons, a law was made that all, who had any copies of them, should bring them in to the Pretor of the city, and all were prohibited under pain of death to retain them. Notwithstanding this, many, that had transcripts of these Oracles, still kept them privately in their hands, and their number increased daily. For this reason, Augustus, when he took upon him the high-priesthood, revived the above-mentioned law : whereupon so many copies of these pretended prophecies being brought in, as amounted to a great multitude of volumes, he ordered them to be strictly examined, and having burnt and destroyed all that were disapproved, repositied the rest for the use of the state. These afterwards Tiberius caused to be re-examined, and burnt many more of them, preserving only such as were of moment, and useful to the state.

SUETON. in Octavio.

DION CASS. l. 57.

To these Sibylline Oracles, as long as Rome continued Heathen, great recourse was had. And they continued in use to the year of our Lord 399, when they were utterly destroyed. For, not long before that time, a prophecy being given out by the heathen Romans, pretended to be taken from the Sibylline writings, which imported, that Peter having by magic founded the Christian Religion to last for the term of 365 years only, it was at the end of this time wholly to vanish, and be no more professed in the world, and this term expiring in the year of our Lord 398 ; Honorius the Roman Emperor, taking the advantage hereof to convict these writings of manifest forgery and imposture, ordered them all to be destroyed ; and accordingly, the next year, Stilico, by virtue of the imperial decree, burnt the Sibylline books, and demolished the Temple of Apollo, in which they were repositied.

AUGUST. de Civit. Dei. l. 18. c. 53, 54.

It was out of the Sibylline books that Virgil took that famous prophecy, which makes the subject of his IVth Eclogue ; as is evident from the introduction :

Ultima Cumæi venit jam carminis ætas :
Magnus ab integro sæclorum nascitur ordo.
Jam redit & virgo, redeunt Saturnia regna
Jam nova progenies cælo demittitur alto.

Ver. 4

*The last great age, foretold by sacred rhimes,
Renews its finish'd course ; Saturnian times*

Rowl

*Rowl round again, and mighty years, begun
From their first orb, in radiant circles run.
The base degenerate iron-offspring ends ;
A golden progeny from heav'n descends.*

DRYDEN.

In Vespas.

This prophecy the poet, with fine address, applies to the birth of the Son of Pollio : but the antient Christian writers generally understood it to be a direct prediction of the coming of the Messiah. And it was from the same source, that Suetonius derived what he says, that ' in the time of Vespasian a constant and general opinion prevailed throughout the whole East, that Fate had decreed, that about that time should come forth out of Judea those, who should obtain the empire of the world.' Which prediction is likewise ascribed by the Christian writers to the birth of Christ, and the propagation of his religion over the whole world. Thus the Sibyls are supposed to have foretold the Messiah, and the establishment of the Christian religion.

Antiq. l. 1.
c. 5.

Josephus the historian quotes, in his history, a passage from the Sibyls, which mentions the deluge. Clemens Alexandrinus assures us, that St Paul, in his preaching, often quoted the Sibylline books, and referred the Gentiles to them. And the antient Fathers of the Church, as Justin Martyr, Athenagoras, Theophilus of Antioch, Tertullian, Lactantius, Eusebius, St Jerom, St Austin, and others, made good use of them against the Pagans ; which occasioned these writers to be distinguished by the name of *Sibyllists*.

ORIG. contr.
Cels. l. 7.

There is still preserved, in eight books of Greek verses, a collection of Oracles pretended to be the Sibylline. This collection must have been made after the year 138, because mention is made in it of the Emperor Antonnius Pius ; and before 167, because Justin Martyr several times quotes it. But whether this was a true collection of the Sibylline Oracles, or a forgery occasioned by the pious fraud of some over-zealous Christian of those times, is a question among learned men. The generality of the Critics look upon it as spurious, because it contains such an abstract of the doctrines of the Old and New Testament, as none but a Christian could write. Besides which, it carries several other marks of imposture ; such as the notion of the Millenarians, which was not broached till the II^d Century ; and a succession of all the Roman Emperors from Julius Cæsar to Antonnius Pius, in such a manner as shews it to have been written rather as a history of things past, than as a prophecy of future events. The learned author of the *Connection of the Old and New Testament* has sifted this matter to the bottom, and given his opinion concerning the Sibyls and their books at large. And the substance of what he says upon this subject is as follows.

PRIDEAUX,
Connect. P. 2.
B. 9.

1. Who, or how many the Sibyls were, or when, or where they lived, various authors as to these particulars write variously of them ; and most that they say concerning them is manifestly fable and fiction.

2. How much soever they might pretend to prophecy, they could not have it by divine inspiration. For most of the Oracles, that were produced from them, when consulted by the Romans, directed to the most idolatrous and abominable rites, such as human sacrifices.

3. Therefore, if they had the gift of prophecy, they must have received it from diabolical or evil spirits. Or, the world being too fond of prophecies, they might take advantage of this weakness, to impose false pretences under this name. That some of them were found to be such by the heathens themselves, appears from hence, that Augustus burnt two thousand volumes of these pretended oracles, and Tiberius many more of them.

4. The story of the three books of the Sibyls sold to Tarquin was, most probably, a state-trick, or fetch of politics.

DION CASS.
l. 59.

5. None being allowed to inspect the Sibylline Oracles, excepting only the sacred college, the members thereof were enabled thereby to counterfeit such answers as best suited the exigences of the government. Thus, when the Romans found it inconvenient for the state, to restore Ptolemy Auletes to his kingdom, tho' they had engaged to do it, an Oracle was produced out of the Sibylline books to forbid the thing.

6. The burning of the first Sibylline books, and the earnest desire of the Senate to restore them, was a fruitful source of forgeries of this sort.

7. The

7. The prophecies, which so plainly point out the coming of the Messiah, might come originally from the Jews themselves. For it is well known, that the Jews, at the time of the destruction of Jerusalem by the Romans, expected a temporal Messiah or Deliverer. After the ruin of their city, being dispersed among the heathens, and talking much about those prophecies, which seemed to promise them such a prince, these predictions might grow into reputation among the heathens, and be insensibly ingrafted among the Oracles of the Sibyls, as if they had come from them. And God might permit this, that the coming of his Son might be foretold to the heathens.

8. A collection being made of the Sibylline Oracles, and by some Grecian digested into Greek verses, about the time of our Saviour, and the above-mentioned prophecies having been found therein; this operated much to the advantage of Christianity in the earliest times. And this is the reason why the Christian writers, in their disputes with the Pagans, so often appeal to the Sibylline Oracles.

S I G A L I O N. See HARPOCRATES.

S I L E N C E. An imaginary goddess of the antient Romans, called in Latin *Dea Tacita* or *Dea Muta*. So Ovid:

Forſitan a nobis, quæ ſit Dea Muta, requiris.

Faſt. l. 2.
v. 583.

The ſame poet tells us, ſhe had been one of the *Naidæ*, or Nymphs of the Waters, and that her name was *Lara*.

Forte fuit Nais, Lara nomine.

Ib. v. 599.

This Nymph was a great babbler, and never could hold her tongue, tho' her father had often adviſed her to it:

-----ſæpe illi dixerat Almo,
Nata, tene linguam; nec tamen illa tenet.

Ib. v. 601.

Her loquacity proved of fatal conſequence to her. For Jupiter being in love with the nymph Juturna, Lara could not forbear diſcovering the intrigue to Juno:

*Illa etiam Junonem adiit, miſerataque nuptam,
Naida Juturnæ vir tuus, inquit, amat.*

Ib. v. 605.

Jupiter was very angry, and puniſhed her by depriving her of her tongue:

*Jupiter intumuit, quaque eſt non uſa modèſtè
Eripuit linguam.*

Ib. v. 607.

After which, he ordered Mercury to conduct her to hell, and leave her in thoſe manſions of oblivion and ſilence.

Duc hanc ad manes: locus ille ſilentibus aptus.

Ib. v. 609.

At the feſtival of the *Feralia*, which the Romans kept ſacred to the *Manes* or infernal gods, the ceremony was always cloſed with ſome magical ſuperſtitions in honour of the goddeſs *Tacita* or *Muta*. Theſe are deſcribed by Ovid, who tells us, that the care of the ceremony was committed to an old woman, who, ſitting in the miſt of a company of girls, took three grains of incenſe, and placed them in a mouſe-hole under the door. Then, having rolled three black beans in her mouth, made libations of wine, and performed ſome other ceremonies of the like nature, ſhe aſſured the company, that it was not in the power of malice or envy to hurt them, ſhe having by theſe incantations conquered the ſlanderoſ tongues of their enemies.

S I L

*Ecce anus in mediis residens annosa puellis
 Sacra facit Tacitæ : vix tamen ipsa tacet:
 Et digitis tria thura tribus sub limine ponit,
 Qua brevis occultum mus sibi fecit iter.
 Tum cantata ligat cum fusco licia rhombo ;
 Et septem nigras versat in ore fabas.
 Quodque pice adstrinxit, quod acu trajecit abena,
 Obsutum mænæ torret in igne caput.
 Vina quoque instillat : vini quodcunque relictum est,
 Aut ipsa, aut comites, plus tamen ipsa, bibit.
 Hostiles linguas, inimicaque vinximus ora,
 Dicit decedens ; ebriaque exit anus.*

S I L E N U S. A ridiculous, drunken god, usually placed, by the poets, in the retinue of Bacchus and the Bacchanalians. He is generally described riding upon an ass. Thus Ovid :

Art. Ama-
 tor. l. 1.
 v. 543.

*Ebrius ecce senex pando Silenus afello
 Vix sedet, & pressas continet arte jubas.*

*Silenus on his ass did next appear,
 And held upon the main: the god was * clear.*

* drunk:

DRYDEN.

In Virgil, two young shepherds find Silenus asleep, and having bound him, oblige him to sing the song he had so often promised them.

Ecl. vi. 13.

----- Chromis & Mnasyllus in antro
 Silenum pueri somno videre jacentem,
 Inflatum hesternis venas, ut semper, Iaccho.
 Serta procul tantum capiti delapsa jacebant ;
 Et gravis attrita pendebat cantharus ansa
 Aggressi (nam sæpe senex spe carminis ambo
 Luferat) injiciunt ipsis ex vincula fertis.

----- Two shepherds, on the ground,
 Stretch'd at his ease, the god Silenus found.
 Doz'd with his fumes, and heavy with his load,
 They found him snoring in his dark abode,
 And seiz'd with youthful arms the drunken god.
 His rosy wreath was dropp'd not long before,
 Born by the tide of wine, and floating on the floor.
 His empty Can, with ears half worn away,
 Was hung on high, to boast the triumph of the day.
 Invaded thus, for want of better bands,
 His garland they unstring, and bind his hands :
 For, by the fraudulent god deluded long,
 They now resolve to have the promis'd song.

DRYDEN.

Silenus was usually represented with a bald pate, large forehead, and flat nose ; which denoted the physiognomy of a person addicted to drunkenness. In one hand he held a pot, and in the other a basket of fruits.

It is very uncertain, whom the ancients meant by *Silenus*. Diodorus Siculus says, he was the first king of Nyssa, but that his birth and descent, thro' length of time, were utterly unknown. Justin Martyr, and after him Bochart, pretend, that the Messiah was concealed under the fable of Silenus. The principal point of resemblance is the *riding on an ass* : and as to the drunkenness of Silenus, it is construed to mean an abundance of wisdom. And this notion (they think) is countenanced by the above-mentioned fable of Silenus, in Virgil ; where that god makes a very serious and learned discourse concerning the creation of the world.

SIMCHA TORA. In English, *Rejoicing for the Law*. So the Jews call the ninth and last day of the Feast of Tabernacles, because on this day they have gone thro' all the lessons of the Pentateuch, according to the divisions made for every week. This festival falls on the 23d of September.

LEO of Mode-
na, Cerem.
Jud.
BUNTORF,
Syn. Jud.
c. 27.

The night on which it commences, after a few prayers, all the books of the law are brought out of the Arc or Chest, and carried in procession round the desk. Then the beginning and conclusion of the Law are read by two persons, who are called *Spouses of the Law*. This is done amidst the loud acclamations of the people; and the Rabbins pretend, it is an excellent preservative against the calumnies of the devil.

On this day all ecclesiastical officers are appointed, and chiefly such as relate to the Law. These offices are sold to the best bidder, and the money arising thereby is applied to the maintenance of the poor, and the repairs of the Synagogue. The Sabbath succeeding this festival is called the Sabbath *Berefbith* or *in the beginning*, that word being the beginning of Genesis.

SIMONIAN S. A sect of Heretics, so called from their founder *Simon Magus* or the *Magician*.

Simon Magus was a Samaritan, born in the village of Gitton. St Philip the Deacon, coming to preach at Samaria, converted several persons there, and among the rest this Simon, who believed, and was baptized. When the apostles St Peter and St John came to Samaria, and had conferred the Holy Ghost on such as had been baptized by Philip, Simon, full of amazement at seeing the wonderful effects of the Apostles imposition of hands, offered them money, on condition they would give him the same power: for which he received a very sharp and severe rebuke from St Peter. The author of the *Acts of the Apostles* adds, that Simon had before addicted himself to the practice of Magic, and by his impostures and enchantments had seduced the people of Samaria, who all followed him as a person endowed with a divine and supernatural power.

EPIPH. Hæ-
ref. 21.
JUSTIN, A-
pol. 2.
Acts viii.
IREN. l. 1.
c. 20.
THEOD. Hæ-
ret. Fab. l. 1.
c. 1.
TILLEM.
Hist. Ecclef.
T. 2. art.
SIMON.

After St Peter's reproof, and refusal to sell him the power of imparting the Holy Ghost, Simon fell into much greater errors and abominations, applying himself to magic more than ever, and taking a pride in withstanding the Apostles. For this purpose he left Samaria, and travelled thro' several provinces, seeking out such places where the Gospel had not yet been preached, that he might prejudice the minds of men against it. At Tyre in Phœnicia, he bought a public prostitute, named *Selene* or *Helene*, whom he carried about with him wherever he went, pretending she was that *Helen*, who had occasioned the Trojan war.

Having run thro' several provinces, and gained the admiration of a vast number of persons, he came to Rome, in the time of the Emperor Claudius, about the year of Christ 41. It is said, he was honoured as a god by the Romans, and that the Senate decreed a statue to be erected to him in the isle of the Tyber, inscribed **TO SIMON THE HOLY**. The fact however is disputed by the best critics, who think that Justin Martyr mistook an image of *Semo Sanctus*, a Pagan deity, for one erected to Simon Magus.

St Peter, coming to Rome, some time after the arrival of Simon Magus, soon reversed all that the impostor had been doing there. However Simon did not quit that city, but continued to spread his errors, and, under the reign of Nero, again acquired a great reputation by his enchantments. He pretended to be the Christ, and that he could ascend into heaven. And we are told, he raised himself up into the air in a fiery chariot, by the assistance of art magic. But St Peter and St Paul at the same time betaking themselves to prayer, his charms failed him, and falling to the ground he broke his legs. Being carried to Brundisium, he there threw himself from the top of the house where he lodged, and died on the spot.

The heresies of Simon Magus were, principally, his pretending to be *the great power of God*, and thinking that the gifts of the Holy Ghost were venal, and to be purchased with money. He is said to have invented the *Æons*, which were so many Persons, of whom the Godhead was composed (*See ÆONS*). His concubine *Helen* he called the first intelligence, and mother of all things; and sometimes he called her Minerva, and himself Jupiter.

Simon Magus had gained a great number of followers, who embraced all the principles of their master, and indulged themselves in all sorts of vices and irregularities.

EUSEB. Hist.
Ecclef. l. 2.
c. 13.

larities. They paid divine worship to Simon and Helen, offering to them victims and libations of wine. There is no doubt that, when St John, St Peter, and St Paul, in their Epistles, warn the Christians against heretics, false apostles, and false teachers, the *Simonians* are principally intended. And indeed, as they were the earliest heretics, so were they the source of most of the other heretics, which soon after sprung up in the Church.

Contr. Celf.
l. 5.
Ibid. l. 1.

The sect of the *Simonians* continued down to the IVth century. Origen tells us, they were reduced to about thirty persons; and elsewhere, that they were quite extinct. See the next article.

S I M O N Y. In Ecclesiastical law, is the crime of buying and selling spiritual gifts, or spiritual preferments. This offence has its name from Simon the Magician, who would have purchased the power of conferring the Holy Ghost, for which he offered the apostles a sum of money. See the foregoing article.

BINGHAM,
Orig. Ecclef.
B. 16. c. 6.
§. 28, &c.
Can. Apost.
29.

In the antient Christian Church, this crime was always thought to be committed, when men either offered or received money for ordinations. The apostolical canons lay a double punishment, both of deposition and excommunication, on such of the clergy as were found guilty of it. Indeed this kind of Simony was esteemed a crime of the highest nature, and always punished with the severest censures of the Church; as appears by the canons of a great number of councils. This was the first sort of Simony, and that which was most properly so called. And to this the antients reduced the exacting of any reward for administering the Eucharist or Baptism, or for any spiritual offices.

Novel. 123.
c. 1.

A second sort of Simony consisted in purchasing the spiritual preferments of the Church. This was punished with deposition in any bishop, who promoted any church-officer for the sake of filthy lucre: and the persons so promoted were to be degraded from their office. By the laws of Justinian, every elector was to depose upon oath, that he did not chuse the person elected for any gift or promise, or friendship, or any other cause, but only because he knew him to be a man of the true Catholic faith, unblameable life, and good learning.

CYPR. Ep.
52.

The last sort of Simony was, when men, by ambitious arts and undue practices, got themselves invested in any office or preferment, to which they had no regular call, or legal title: or when they intruded themselves into other mens places, which were legally filled before. Thus Novatian got himself clandestinely and simoniacally ordained to the bishopric of Rome, to which Cornelius had been legally ordained before him. Such ordinations were, by the laws of the Church, declared void, and both the ordainers and ordained prosecuted as criminals, and degraded.

F. PAUL, of
Ecclef. Bene-
fic. c. 51.

The Casuists of the Church of Rome maintain, that all compacts or bargains, in which benefices are concerned, are simoniacal, when it is done without the Pope's concurrence: but that once obtained gives a sanction to the thing. Which they found upon this universal proposition, that the Pope cannot commit Simony in beneficiary matters, since he hath a power so absolute over all ecclesiastical goods and benefices, that he can unite, divide, and bestow them in what manner he pleaseth.

Against the corruption of Simony there have been many canons made in our own Church, which punish the offender with deprivation, disability, &c. And by a statute of Q. Elizabeth, An. 31, it is enacted, that if any person, for any sum of money, reward, gift, profit, or benefit, or by reason of any promise, agreement, grant, bond, covenant, or other assurance, shall present, or collate, any person to any benefice, with cure, dignity, or living ecclesiastical; every such presentation or collation, and every admission or induction thereupon, shall be utterly void, and the crown shall present for that turn: And the person that shall give, or take, any sum of money, &c. shall forfeit double the value of one whole year's profit of any such benefice; and the person so corruptly taking any such benefice shall from thenceforth be disabled to have and enjoy the same.

S. SIMON AND S. JUDE'S DAY. A Festival of the Christian Church, observed on the 28th of October, in memory of the Apostles Simon and Jude.

HIERON. in
Matth. c. 10.
Luke vi. 15.

S I M O N was surnamed the *Canaanite*, which some derive from *Cana* a town of Galilee; but others, with more probability, from a Hebrew word, which signifies *zealous*: for St Luke expressly calls him Simon *Zelotes* or the *Zealot*. This name was given him, either to denote the warmth of his temper, and the earnestness

ness of his zeal for the Christian faith; or because, before his conversion, he was of the sect of the *Zealots*. See ZEALOTS.

After our Lord's passion, Simon continued with the other Apostles at Jerusalem; till the feast of Pentecost, and the descent of the Holy Ghost. Upon the dispersion of the Apostles to preach the Gospel, it is said he went into Egypt, Cyrene, and Africa, and from thence into Libya and Mauritania, to plant the Christian faith. He is said also to have passed into Brittain, where, after having converted many persons, and suffered much persecution, he was crucified by the Infidels, and there buried. Some of the Martyrologies say, the idolatrous priests put him to death at *Suanir*, a city of Persia: but there is no mention of any such city in history.

JUDE was of the Lord's kindred, being brother to James the Less, who is styled the *brother* of Jesus Christ. Some of the ancients understood by this term Cousin-German: but the general opinion is, that by *brethren of our Lord* is to be understood the children of Joseph by a former wife. Jude is likewise called *Thaddeus* and *Lebbeus*: the former, according to St Jerom, signifies a zealous person, and the other one of prudence and understanding. And these names were given him, both as a commendation of his wisdom and zeal, and to distinguish him from the traitor *Jude* or *Judas*.

This Apostle, it is most probable, preached in Judæa and Galilee, and from thence went thro' Samaria into Idumea; and from thence into Arabia, Syria, and Mesopotamia. He is said also to have travelled into Persia, where, after great success in his ministry, he was cruelly put to death, for having too openly and freely reformed the superstitious rites of the *Magi*.

Two of this Apostle's grand-children bore evidence to the truth of Christianity before the Emperor Domitian, who, being jealous of any rival in the empire, summoned them before him, as some of the remains of the posterity of David, and of those who were related to Christ. Being interrogated concerning their family, they answered with great sincerity, owning themselves to be of the race of David; but that they were very poor, and lived by husbandry, as was manifest by the hardness of their hands; and that, as to the Messiah, tho' he was a king, yet it was in heaven, and not on earth, where his kingdom should not appear till the end of the world. Domitian despised their poverty and meanness, and dismissed them without any severe usage.

St Jude left behind him one epistle, inscribed at large to all Christians; *concerning which, see S. JUDE'S EPISTLE*.

S I N A I. A famous mountain in Arabia Petrea, upon which God gave the Law to Moses. It stands in a kind of Peninsula, formed by two arms of the Red-sea, one of which stretches out to the North, and is called the Gulph of *Kolsun*; the other extends towards the East, and is called the Gulph of *Elan*. Exod. xix.

The wilderness of Sinai, in which the Israelites continued encamped almost a year, and where Moses erected the Tabernacle of the Covenant, is considerably elevated above the rest of the country; and the ascent to it is by a very craggy way, the greatest part of which is cut out of a rock: then one comes to a large space of ground, which is a plain surrounded on all sides by rocks and eminences, whose length is near twelve miles. Towards the extremity of this plain, on the north side, stands Mount Sinai. COPPIN'S Voyage to Egypt. c. 10.

Near Sinai, to the west, stands Mount *Horeb*. The tops of both these mountains have a very steep ascent. That of Sinai is one third higher than that of Horeb; insomuch that, at sun-rising, the shadow of the former quite covers the latter. Upon the very top of Sinai stands a monastery of Greek Monks, who have a small chapel dedicated to St Catherine; where it is pretended the body of that Saint rested three hundred and sixty years, but was afterwards removed into a church, which is at the foot of the mountain. Near this chapel issues a fountain of very good fresh water; which is looked upon as miraculous, it not being conceivable how water can flow from the brow of so high and barren a mountain. Five or six paces from Sinai, they show a rock, out of which, they say, Moses made the water to flow.

The Mohammedans call Mount Sinai *Gibel Moufa*, the *mountain of Moses*. And Mohammed begins one of the chapters of the Koran with this oath: *I swear by the fig, by the olive, by Mount Sinai, and by the sure and faithful city*. D'HIERU. Bibl. Orient. p. 501.

SINTOISTS. A religious sect among the Japanese, so called because they profess the *Sinto-religion*. *Sin*, in the language of that country, signifies Heroes, Genii, or Demi-gods. The Sintoists are perfect Epicureans, placing their whole happiness in present and sensual enjoyments. Notwithstanding which, they have a confused idea of the immortality of the soul, and a future state of happiness or misery. They acknowledge a supreme Being, who dwells in the highest heavens, and several inferior or subordinate deities, who reside in the stars: but they pay no divine adoration to them, since, in their opinion, they never concern themselves with human affairs. As to divine worship, they content themselves with paying it only to some particular deities, who preside over the elements, and the various works of nature. They imagine, that, as the employment of these gods obliges them to sojourn but at a small distance from mankind, they are more ready and able to assist or hurt them.

The Sintoists require great purity both of mind and body. The former consists in a strict obedience to the laws both of nature and their country: The latter in abstaining from blood, from all manner of flesh, and from touching the dead. Whoever violates these precepts is excluded from their pagods. The least spot of blood renders a person polluted for seven days together. And they are so extremely rigid in this respect, that they imagine another's impurity may be communicated to them by the organs of hearing or sight: for which reason they will not converse with, or so much as look upon, such persons as are polluted. This excess of purity is represented in their temples by the emblem of three apes, one having his paws over his eyes, another upon his mouth, and the third upon his ears.

They are religious observers of the solemn festivals instituted in honour of their gods. At this time they wash and purify themselves, and put on a ceremonial habit called *Kamisiino*. Then they go into their pagods with an air of gravity and sedateness. As soon as they enter the outward court, there is a large reservoir of water, in which they are obliged to wash their hands before they proceed any farther. After this ablution, they approach the Temple with downcast eyes, and an air of contrition. Then they present themselves before a large looking-glass, which is an emblem of the deity, who sees all things, as in a glass. Here they kneel down, and say their prayers. Then they make certain oblations; after which they ring a bell three times, as a testimony of their affection for the gods, who, as they imagine, take great delight in such sounds.

The Sintoists look upon Pilgrimages as an essential article of their religion. The principal of these is that of *Isie*, called *Sanga*. *Isie* is a famous Temple of the god *Ten-sio-dai-sin*, and is surrounded with several little chapels, dedicated to the inferior deities. Near this temple is established a religious order, who assume the title of ministers and messengers of the gods, whose province it is to accommodate with lodgings all the pilgrims, who resort to this sacred place.

They are obliged, at least once in their lives, to perform the *Sanga*. For which purpose the priests present each pilgrim with an *Ofaray*, which is a kind of certificate, or an absolution, entitling him to appear before the gods. As soon as the pilgrims set out for the *Sanga*, their friends, who stay at home, hang up a cord at their doors, and twist white paper round it, to keep such persons from the house, as are in the highest degree of pollution: for should any such enter their doors, it would expose the poor pilgrim to the most dreadful calamities, and frightful dreams. During his whole journey, he must abstain from all carnal pleasures, and even from the lawful embraces of his own wife.

As soon as the pilgrims arrive at *Isie*, they are conducted by one of the priests to the temple, where they are shewed the images of the gods, and acquainted with their awful and illustrious titles. After this visitation, they repair to a cave, which they call the region of the heavens, because *Ten-sio-dai-sin*, having retired thereinto, deprived the sun and stars of their light, and spread darkness over the face of the whole earth, to demonstrate that he is the supreme being, and source of light. Not far from this cave is the chapel of a *Gami*, or image of the sun, mounted on a black cow; in which the pilgrims perform their devotions. After this, they are re-conducted to the temple of *Ten-sio-dai-sin*, to whom they open all the secrets of their hearts.

The pilgrims usually carry a staff in their hands, and wear at their girdles a small bucket, which serves them to drink out of. They likewise wear hats made of reeds, on the brims of which are written their names, and the places of their nativity

nativity and residence. On their return from this pilgrimage, they wear over their common dress a little white vestment, without sleeves, whereon their names are embroidered both before and behind. The Grandees of Japan, and the tributary kings, perform this pilgrimage by proxy. And the emperor discharges himself of this duty by annually sending ambassadors to the pagod of Ise.

The idea, which the Sintoists entertain of the origin of nature, is, that, in the beginning, the Chaos floated, as a fish skims along the surface of a river: from whence arose something like a thorn or prickle, which being capable of motion and variation became a soul or spirit.

SOCINIANS. A sect of Christian Heretics, so called from their founder Faustus Socinus, a native of Sienna in Italy.

HORNBECK.
Sum. Controv.
de Socin.

This Heresiarch, from his youth, gave proofs of a fine and extensive genius: but the misfortune he had of imbibing very early the doctrines of Michael Servetus gave a wrong bias to his judgment. Being afraid lest his opinions should expose him to the severities of the Inquisition, he left Italy, and retired into France. About the year 1574, he began openly to declare against the Catholic Faith. At first he joined himself with Blandratus in Transylvania; and they both endeavoured to establish, in that country, the doctrines of Servetus against the mystery of the Holy Trinity, and all the other errors of that Sectarist. The applauses Socinus received from all the heretics, who at that time infested Transylvania, flattered his vanity, and inspired him with a design of establishing a religion entirely new. He began with publishing, that Luther, Calvin, and other reformers, had indeed purged religion from many superstitions, which had been introduced into it, but that they had not entirely purified it. Afterwards he openly declared against the doctrine of the Trinity, and taught;

SPONDANUS.

BAYLE, Dict.
Hist. Crit.
Art Socinus.

I. That the Eternal Father was the one only God; that the *Word* was no more than an expression of the Godhead; and had not existed from all eternity: And that Jesus Christ was God no otherwise than by his superiority above all creatures, who were put in subjection to him by the Father.

II. That Jesus Christ was not a Mediator between God and men, but sent into the world to serve as a pattern of their conduct; and that he ascended up to heaven only, as it were, to take a journey thither.

III. That the punishment of hell will last but for a certain time, after which both body and soul will be destroyed. And,

IV. That it is not lawful for Princes to make war.

These four tenets were what Socinus defended with the greatest zeal: in other matters, he was a Lutheran or a Calvinist. The truth is, he did but refine upon the errors of all the Anti-Trinitarians, who had gone before him.

The Socinians spread extremely in Poland, Lithuania, and Transylvania. Their chief school was at Racow, and there all their first books were published. Their sentiments are explained at large in their Catechism, printed several times under the title of *Catechesis Ecclesiarum Polonicarum unum Deum patrem, illiusque filium unigenitum, una cum Sancto Spiritu, ex sacra scriptura consentum*. They were exterminated out of Poland in 1655; since which time they have been chiefly sheltered in Holland: where, tho' their public meetings have been prohibited, they find means to conceal themselves under the names of Arminians and Anabaptists.

SOLOMON'S TEMPLE. See TEMPLE OF JERUSALEM.

SOLOMON'S SONG. See CANTICLES.

SOMMONACODOM. The principal deity of the Siamese, a people of India.

According to the theology of that people, Sommonacodom was born a god, and immediately after his birth, without any master to instruct him, acquired a perfect knowledge of every thing relating to heaven, earth, paradise, hell, and the most impenetrable secrets of nature. At the same time he recollected every thing he had done in the different lives he had passed through, and, having taught the people these great things, he left them in writing for the instruction of posterity. In these books he relates of himself, that, being become a god, he was desirous of manifesting his divinity to men by some extraordinary prodigy. Immediately he found

TACHARD.
Voyage de
Siam, l. 1.

found himself lifted up into the air in a throne glittering with gold and precious stones, which came forth out of the earth in the place where he then was; and, at the same instant of time, the angels descending from heaven paid him the honour and worship due to him. He relates farther, that, from the time he began to aspire to divinity, he had returned into the world five hundred and fifty times under different figures; and that, in each transmigration, he had always been the chief, and as it were prince, of those animals, under whose figure he was born: that, being an Ape, he had delivered a city, which was infested by a dreadful monster: that he had been a very powerful king, and that, seven days before he should have obtained the sovereign dominion of the universe, he had retired, in imitation of a certain Anchorite, with his wife and two children, to a distant solitude, where he died to the world and his passions. He had travelled all over the world, teaching men the true religion, which he left in writing to his posterity. He had gained many disciples, who, in quality of priests, made it their particular profession to imitate him, wearing the same kind of habit, and observing the same rules of life. Being arrived at the 82d year of his age, he died of a violent cholic, and his soul ascended to the eighth heaven. His body was burnt; but his bones were preserved, part of which are still kept in the kingdom of Pegu, and the other part in that of Siam.

Sommonacodom, they say, had a brother, named *Thevathat*, who passed thro' as many transmigrations as his brother, and was always born at the same time with him. Thevathat aspired likewise to divinity, but was always inferior to his brother. However, having a great deal of wit and address, he found means to set up a new sect, and engaged several nations and princes to follow his doctrine. And this divided the world into two parties, the one following the doctrines of Sommonacodom, the other those of Thevathat. This opposition to his brother drew a very severe punishment on Thevathat. For when Sommonacodom was become a god, he beheld his brother in the eighth region of hell, nailed to a cross, crowned with thorns, and suffering the cruelest torments. Hereupon, taking pity on him, he proposed to him, as a condition of his release, three words, to be adored by him; namely, *Phuthang*, *Thamang*, *Sangkhang*; that is, say the Siamese, God, the Word of God, and the Imitator of God. Thevathat consented to adore the two first words; but would not comply as to the third, because it signified a priest or Imitator of God, protesting that priests were sinful men, and therefore deserved no respect. For this reason, say they, he still suffers, and will continue to suffer, many thousand years, in hell.

Sommonacodom left the print of his feet in three several countries, *viz.* in the kingdoms of Siam and Pegu, and in the island of Ceylan. These places are frequented by multitudes of pilgrims, and many miracles are said to be wrought there. This deity had two favourite disciples, whose statues stand behind him on his altars. They relate of one of them, that once upon a time he turned the earth upside down, at the earnest solicitation of the damned, and took in the hollow of his hand all the fire that was in hell; but notwithstanding he used his utmost endeavours, he could never extinguish it. Whereupon he humbly entreated Sommonacodom, that he would undertake this charitable office. But the god refused to comply with his request, saying, *Should mankind once shake off the fear of punishment, they would grow abandoned, and most desperately wicked.*

The Siamese live in constant expectation of a second *Sommonacodom*, whose coming, they say, was foretold by the first. This expectation makes them very easy of belief, and superstitious. And hence they have been deluded by several impostors, pretending to be this second *Sommonacodom*. Particularly we are told of a young Siamese, whom the Bonzes dressed up in this fictitious character. After they had carried on the cheat as long as it would yield them any profit, they gave out, that the god intended to burn himself; and accordingly they burnt him in reality, after having stupified his senses by some soporiferous potion.

S O M N U S. *Sleep.* An imaginary deity of the Greeks and Romans. This god, and the place of his residence, are beautifully described by Ovid, in the following verses:

Metam. l. 11.
v. 592.

Est prope Cimmerios longo spelunca recessu,
Mons cavus, ignavi domus & penetralia Somni:

Quo

Quo nunquam radiis oriens mediufve cadenfve
 Phœbus adire poteft : nebulæ caligine miftæ
 Exhalantur humo ; dubiæque crepufcula lucis.
 Non vigil ales ibi criſtati cantibus oris
 Evocat Auroram ; nec voce ſilentia rumpunt
 Solitive canes, canibuſve ſagacior anſer.
 Non fera, non pecudes, non moti flamine rami,
 Humanæve ſonum reddunt convicia linguæ.
 Muta quies habitat : ſaxo tamen exit ab imo
 Rivus aquæ Lethes ; per quem cum murmure labens
 Invitat ſomnos crepitantibus unda lapillis.
 Ante fores antri fœcunda papavera florent,
 Innumeræque herbæ, quarum de lacte ſoporem
 Nox legit, & ſpargit per opacas humida terras.
 Janua, quæ verſo ſtridorem cardine reddat,
 Nulla domo tota ; cuſtos in limine nullus.
 At medio torus eſt, ebena ſublimis in atra,
 Plumeus, atricolor, pullo velamine tectus ;
 Quo cubat ipſe Deus, membris languore ſolutis.
 Hunc circa paſſim varias imitantia formas
 Somnia vana jacent totidem, quot meſſis ariftas,
 Sylva gerit frondes, ejectas littus arenas.

*Near the Cimmerians, in his dark abode,
 Deep in a cavern, dwells the drowzy god :
 Whoſe gloomy manſion nor the riſing ſun,
 Nor ſetting, viſits, nor the lightſome noon ;
 But lazy vapours round the region fly,
 Perpetual twilight, and a doubtful ſky.
 No crowing cock does there his wings diſplay,
 Or with his horny bill provoke the day ;
 Nor watchful dogs, nor the more wakeful geefe,
 Diſturb with nightly noiſe the ſacred peace ;
 Nor beaſt of nature, nor the tame are nigh,
 Nor trees with tempeſt rock'd, nor human cry :
 But ſafe reſoſe, without an air of breath,
 Dwells here, and a dumb quiet next to death.
 An arm of Lethe, with a gentle flow
 Ariſing upwards from the rock below,
 The palace moats, and o'er the pebbles creeps,
 And with ſoft murmurs calls the coming ſleeps.
 Around it's entry nodding poppies grow,
 And all cool ſimples that ſweet reſt beſtow :
 Night from their plants their ſleepy virtue drains,
 And paſſing ſheds it on the ſilent plains.
 No door there was, th' ungarded houſe to keep,
 On creaking hinges turn'd, to break his ſleep.
 But in the gloomy court was rais'd a bed,
 Stuff'd with black plumes, and on an Ebon-ſled :
 Black was the covering too, where lay the god,
 And ſlept ſupine, his limbs diſplay'd abroad.
 About his head fantaſtic viſions fly,
 Which various images of things ſupply,
 And mock their forms ; the leaves on trees not more,
 Nor bearded ears on fields, nor ſands upon the ſhore.*

DRYDEN.

The reaſons of the worſhip, paid to the god of *Sleep*, namely, the benefits mankind receives from his influence, are expreſſed in that addreſs of *Iris* to *Somnus* :

Somne, quies rerum, placidiſſime, ſomne, decorum,
 Pax animi, quem cura fugit ; qui corda diurnis
 Feſta miniſteriis mulces, raparæque labori !

Ibid. v. 623.

----- O sacred rest,
 Sweet pleasing sleep, of all the pow'rs the best !
 O peace of mind ! repairer of decay,
 Whose balms renew the limbs to labours of the day :
 Care shuns thy soft approach, and sorrow flies away ! } DRYDEN.

Sleep was said to be the son of *Erebus* or *Night*. He is generally represented as a child lying asleep, sometimes with wings, and sometimes without. He was father of *Morpheus*, *Icelus*, and *Phantasus*. See *MORPHEUS*.

S O N N I T E S. Among the Mohammedans, are the Orthodox Mussulmans, or true believers, in opposition to the several heretical sects, particularly the *Schiites*, or followers of *Ali*. See *SCHIITES*.

The *Sonnites* are so called, because they believe in the *Sonna*, or book of Mohammedan traditions; which the *Schiites* reject, as an apocryphal book, and not derived to them from their legislator.

The *Sonna* is, among the Mohammedans, what the *Misna* is with the Jews; and there is the same opposition and enmity between the *Sonnites* and *Schiites*, as between the *Rabbinists* and *Caraites*. See *MISNA*, *CARAITES*, and *RABBINS*.

Othman
Hist. P. 1.
B. 3.

The Turks assume the name of *Sonnites*, in opposition to the Persians, who are *Schiites*. The former think it unlawful to detain as slaves any who are *Sonnites*, tho' taken in war: if any such are rebels, they must either be punished with death, or released. But this law is not observed by the Tartars, tho' they are Mohammedans of the same sect with the Turks.

PAUSAN. in
Eliac.

S O S I P O L I S. A deity, antiently worshipped by the people of Elis, in the Peloponnesus. The name signifies *Saviour of the city*. The origin of this god, and the worship paid to him, is as follows.

The Eleans being at war with the Arcadians, and the two armies being ready to engage, a woman, carrying a young child in her arms, appeared in the camp of the Eleans, and promised them a powerful assistance: then, laying her child down upon the ground, she disappeared. Whereupon, when the battles joined, a prodigious serpent was seen fighting for the Eleans, in the same place where the infant had been deposited. The Arcadians, terrified at this sight, fled away, and left the Eleans victorious; who placed the woman and her child in the number of the gods, calling the former *Ilithia*, and the latter *Sosipolis*.

The Eleans built a temple to these deities, wherein were two altars, one for the mother, and the other for the son. The statues of *Sosipolis* represented a young child, dressed in a robe spangled with stars, and holding in his hand a *Cornu Copia* or horn of plenty.

The name *Sosipolis* was frequently given to Jupiter, in those places, of which he was more particularly accounted the preserver or tutelary deity.

S P O N S O R S. Among Christians, are those persons, who, in the office of Baptism, answer, or are sureties for, the persons baptized.

BINGHAM,
Orig. Eccles.
B. 11. c. 8.

In the antient Church, they reckoned three sorts of Sponsors. 1. For children, who could not renounce, or profess, or answer for themselves. 2. For such adult persons, as by reason of sickness or infirmity were in the same condition as children, incapable of answering for themselves. 3. For all adult persons in general.

AUGUST.
Ep. 23.

The Sponsors for children were obliged to answer to all the interrogatories usually made in Baptism, and then to be the Guardians of their Christian education. In most cases, parents were Sponsors for their own children: and the extraordinary cases, in which they were presented by others, were such, where the parent could not, or would not, perform that kind office for them; as when slaves were presented for baptism by their masters; or children, whose parents were dead, were brought by any charitable persons, who would take pity on them; or children, exposed by their parents, who were sometimes taken up by the holy Virgins of the Church, and by them presented unto baptism. In these cases, where strangers became sureties for children, they were not obliged, by virtue of their suretiship, to maintain them; but the Church was charged with this care, and they were supported

ported out of the common stock. All that was required of such Sponsors was, first, to answer to the several interrogatories in baptism; and, secondly, to take care, by good admonitions and instructions, that they performed their part of the covenant they engaged in.

The second sort of Sponsors were to answer for such adult persons, as were incapable of answering for themselves. These were such as were suddenly struck speechless, or seized with a phrenzy thro' the violence of some distemper, and the like. And they might be baptized, if their friends could testify, that they had before-hand desired baptism. In which case, the same friends became Sponsors for them, making the very same answers for them, that they did for children.

The third sort of Sponsors were for such adult persons, as were able to answer for themselves. For these also had their sureties, and no persons antiently were baptized without them. It was no part of the office of these Sponsors to answer to the interrogatories made in baptism: the adult persons were to answer for themselves, according to that plain sentence of the Gospel, *He is of age, let him answer for himself*. The only business of Sponsors, in this case, was, to be Guardians of their spiritual life, and to take care of their instruction and morals both before and after baptism. This office was chiefly imposed upon the Deacons for the men, and the Deaconesses for the women.

Antiently, there was no prohibition of any sorts of men from performing this charitable office; excepting only Catechumens, Energumens, Heretics, and Penitents; that is, persons who as yet were never in full communion with the Church, or such as had forfeited the privileges of baptism and Church-communion by their crimes or errors; such persons being deemed incapable of assisting others, who stood in need of assistance themselves. In the time of Charles the Great, the Council of Mentz forbade fathers to be Sponsors for their own children: and this was the first prohibition of this sort.

It is observable, that antiently no more than one Sponsor was required, namely a man for a man, and a woman for a woman. In the case of infants, no regard was had to the difference of sex: for a virgin might be Sponsor for a male child, and a father for his children, whether male or female. This practice was confirmed by the council of Metz, upon a reason, which is something peculiar. For they concluded, that, because there is but one God, one Faith, and one Baptism, therefore an infant ought to have but one Sponsor.

In the modern Christian Church, the office of Sponsors, or sureties in Baptism, is better known, than practised. We call them *Godfathers* and *Godmothers*.

See the article BAPTISM.

STATIONS or STATIONARY DAYS. In the Christian Church, are the weekly-fasts on Wednesdays and Fridays, otherwise called half-fasts, and fasts of the fourth and sixth days of the week, in Latin *Feria quarta* and *sexta*.

These fasts are certainly as antient as the time of Clemens Alexandrinus and Tertullian, who both mention them. And the reason of their institution was, because on the fourth day of the week the Jews took council to kill our Lord; and on the sixth day our Lord suffered. These fasts being in continual use every week throughout the year, except in the fifty days between Easter and Whitsuntide, were not kept with that rigour and strictness, which was observed in the time of Lent, for they held no longer than till three in the afternoon; whereas the Lent-fasts continued till evening. Prudentius describes one of these Stations or weekly fasts in the following verses:

Nona submissum rotat hora solem,
Partibus vix dum tribus evolutis
Quarta devexo superest in axe
Portio lucis.

Cathemerin.
Hymn. 8.

Nos brevis voti dape vindicata,
Solvimus festum, fruimurque mensis
Assatim plenis, quibus imbuatur
Plena voluptas.

i. e. *It is now near the ninth hour, or three o'clock in the afternoon. We now offer up our prayers, and receive the Eucharist; and then we break off our fast, and go to our ordinary refreshments.*

The Montanists were for having these Fasts observed with the utmost rigour, and continued from morning till evening, not as ordinary usages and customs of the Church, but as necessary and indispensable injunctions, lately given to the world by the new inspiration of the Holy Ghost, speaking in their great prophet Montanus. This was the dispute between them and the Church, as appears by Tertullian's book *De Jejuniis adversus Psychicos*. And upon this they made a schism, and set up a new communion, and conventicles in opposition to the Church. See MONTANISTS.

AUGUST.
Ep. 86.

About the time of the council of Eliberis, Saturday was made a Fast in some of the western Churches. So that for some time they observed three Fasts in a week. But in length of time the Saturday-Fast grew more in repute, than the Wednesday; which by degrees came to be neglected or omitted, till at last, in all Churches, which embraced the Saturday-Fast, Wednesday was wholly laid aside.

Station, in the Church of Rome, is a word used to denote certain Churches, where indulgences are to be had on certain days. Thus, for instance, in the Roman Kalendar, we find;

Monday in Rogation-week. Station at S. Maria Maggiore's.

Tuesday. Station at St John Lateran's, and St Maria Novella's.

Wednesday. Station at St Peter's.

And after the same manner in other parts of the year. It was St Gregory that fixed the stations at Rome, and marked them down in his *Sacramentary*, as they now stand in the Roman Missal.

Station is also a ceremony in the Romish Church, wherein the priests or canons go out of the choir, to sing an anthem before the crucifix, or the image of our Lady.

S. S T E P H E N ' S D A Y. A festival of the Christian Church, observed on the 26th of December, in memory of the first martyr St Stephen.

Acts vi.

The Scripture gives us no particular account of the country or kindred of St Stephen. That he was a Jew, appears from his apology, *Acts* vii. And antiquity reckons him, and that probably enough, among the seventy disciples. As to his character, he is described as a man *full of faith and the holy Ghost*. He was one of the first deacons of the Church, instituted by the Apostles to superintend the necessities of the poor, and to keep and distribute the treasures of the Church.

Acts vii.

This holy man was violently opposed by several members of five synagogues, of which there were many at Jerusalem, established for expounding the Law, and for prayer. These often disputed with Stephen: but, notwithstanding their subtilty and learning, they were not able to *resist the wisdom and the spirit by which he spake*. Being baffled in this attempt, they suborned certain profligate persons, to undermine him by false accusations, and to charge him with *blaspheming against Moses and against God*. St Stephen made his defence before the people; in which he represented to them, 'that if they would look back to their forefather Abraham, ' they would find, that God chose him to be a father of the faithful, and that he ' served God acceptably without those external rites they laid so great stress upon: ' that, when he entered into covenant with him, he used no ceremony but that ' of circumcision; and that, without any other fixed rite but this, the succeeding ' patriarchs worshipped God for several ages, till the time of Moses: that, when ' their fathers lapsed into idolatry, God commanded Moses to set up a 'Tabernacle, ' as a place of publick worship; which, after some years, gave place to a standing ' Temple, designed by David, but built by Solomon; which however was not ' absolutely necessary, considering the nature of that infinite Being whom they ' worshipped: that therefore there could be no necessity for the Mosaic rites, as ' they pretended; especially since they were designed to last but for a time.' He added ' that it was their refractory humour, as it had been their ancestors, *to resist the holy Ghost*, and to persecute and slay those prophets, who foretold the coming ' of the Messiah; the *holy One*, of whom they had so lately been the *betrayers and murderers*.' This defence so exasperated his judges, that they immediately condemned

condemned him to death. Accordingly St Stephen was stoned, a punishment inflicted by the Jews for the greatest crimes, such as blasphemy, idolatry, &c. The witnesses, whose hands were to be first upon him, putting off, according to custom, their upper garments, laid them down at the feet of *Saul*, afterwards the great Apostle St Paul; whilst the holy martyr prayed for his murderers in the very article of death. His body was carried to be buried by devout men, who, from a sense of the loss of so pious and good a man, *made great lamentation for him*.

S T O O R J U N K A R E. An inferior deity, or idol, of the Laplanders. He is supposed to act only as vicar, or vice-gerent, of the god *Thor*. The word, in their language, signifies a *Ruler* or *Governor*. See **THOR**. SCHEFFER'S
History of
Lapland.

Stoorjunkare is a kind of domestic deity: for every family has an idol of him peculiar to itself. He is represented under the form of a large stone, hewn in a very artless manner. Sometimes they have no sculpture of him at all, but content themselves with such unpolished stones as they meet with in the mountains; and they imagine, it is not nature or chance, but *Stoorjunkare* himself, that directs them in their search after him. This stone-god is likewise frequently supplied with a numerous family; that is, they range several other stones round about him, one of which they call his wife, others his sons and daughters, and the rest his domestic servants.

The Laplanders pretend, that all the blessings they enjoy are derived to them thro' the wise administration of *Stoorjunkare*. He is the guardian and protector of the beasts of the field; and consequently it is to him they must make their application for success in the chase. They believe, they cannot serve him in a more acceptable manner, than by resorting to those places, where he chuses to reside. These are rocks, marshes, and caverns, where, it is said, he frequently honours his votaries with his personal appearance.

S T Y L I T Æ. [*Lat.*] Or, *Pillarists*. A particular sort of Monks in the antient Christian Church, so called from their taking up a singular way of living perpetually upon a *pillar*.

Simeon, surnamed *Stylites*, was the first who introduced this sort of life among the monastic orders. And the novelty of it at first was so offensive to the Egyptian Monks, that they sent anathematizing letters against him; but afterwards they greatly approved it. The severity of this way of living was not very inviting, and therefore it made but few proselytes. We read of another Simeon, in the time of Mauricius, who lived sixty years upon a pillar, and is commonly called *Simeon Stylites junior*, to distinguish him from the former. We are also told of one Alip-EVAGR. l. i.
c. 13.
pius, bishop of Adrianople, who renounced his See, to live upon a pillar, where (the story says) he continued seventy years, having two choirs of Virgins, and one of Monks attending him, with whom he sung psalms night and day. Id. l. 6. c. 23.

S T Y X. One of the rivers of Hell, according to the poetical system of Theology. It has its name from the Greek *στυγέω* to *hate*. Hence our poet Milton:

Abhorred Styx, the flood of deadly hate.

Paradise lost.
B. 2. v. 577.

It is frequently confounded with the other infernal rivers, namely Acheron, Cocytus, and Phlegethon. Thus, in Virgil, when Æneas approaches the river, where Charon ferried over the dead, the poet says;

Hinc via, Tartarei quæ fert Acherontis ad undas.

Æn. l. 6.
v. 295.

And presently after;

Navita quos jam inde ut Stygia prospexit ab unda.

Ibid. 385.

The gods, particularly Jupiter, used to swear by the river Styx; and this was thought to be the most binding and irrevocable oath. Ovid indeed tells us, Jupiter frequently broke this oath to Juno:

Art. Amator.
l. i. v. 633.

Jupiter ex alto perjuria ridet amantum,
Et jubet Æolios irrita ferre Notos.
Per Styga Junoni falsum jurare solebat
Jupiter : exemplo nunc favet ipse suc.

*Jove sits above, forgiving with a smile
The perjuries that easy maids beguile.
He swore to Juno by the Stygian lake :
Forsworn, he dares not an example make ;
Or punish falsehood, for his own dear sake.*

DRYDEN.

See ACHERON, COCYTUS, and PHLEGETHON:

SUB-DEACONS. An inferior order of clergy in the Christian Church, so called from their being employed in subordination to the *Deacons*.

BINGHAM,
Orig. Ecclef.
B. 3. c. 2.
CYPR. Ep. 8,
c. 1.
Constit. A-
post. l. 8.
c. 21.

The first notice we have of this order, in any writers, is about the middle of the III^d Century, when Cyprian lived, who speaks of Sub-deacons as settled in the Church in his time. The author of the *Constitutions* refers them to an apostolical institution, and brings in St Thomas the Apostle giving directions to bishops for their ordination. But in this he is singular ; it being the general opinion, that Sub-deacons are meerly of Ecclesiastical institution.

Conc. Laod.
c. 21.
Ib. c. 22.

As to their office, it was, to fit and prepare the sacred vessels and utensils of the altar, and deliver them to the Deacons in the time of divine service. But they were not allowed to minister as Deacons at the altar ; no not so much as to come within the rails of it, to set a patin or cup, or the oblations of the people, thereon. Another of their offices was, to attend the doors of the church during the Communion-service. Besides which offices in the church, they had another out of the church, which was, to carry the bishop's letters or messages to foreign Churches. As to their ordination, it was performed without imposition of hands, and the ceremony consisted in their receiving an empty patin and cup from the hands of the bishop, and an ewer and towel from the archdeacon.

EUSEB. l. 6,
c. 43.

The singularity of the Church of Rome was remarkable, in keeping up to the exact number of seven subdeacons : whereas in other Churches the number was indefinite.

ALLET'S Ri-
tual.

The employment of the Sub-deacons, in the Romish Church, is to take care of the holy vessels, to prepare and pour water upon the wine in the chalice, to sing the epistle at solemn masses, to bring and hold the book of the gospels to the Deacon, to give it the priest to kiss, to carry the cross in processions, and to receive the oblations of the people. The bishop, when he confers the order of Sub-deacon, causes the candidate to lay his hands on a cup and patin, both empty, saying to him at the same time, *videte cujus ministerium vobis traditur, &c. take care of the ministry which is committed to your charge, and present yourself unto God in such a manner as may be agreeable to him.* After which, the candidate lays his hand on the Epistles, and the bishop says, *receive this book, and the power of reading the Epistles in the holy Church of God.* The person to be ordained must present himself clothed in a white Albe, and holding a lighted taper in his right hand. After the litanies, &c. the bishop cloaths him with the Amict, saying, *accipe amictum, per quem designatur castigatio vocis*, that is, *receive the Amict, which denotes the bridle of speech.* He then puts the Maniple on his left arm, telling him, that it signifies *the fruit of good works* ; and cloaths him with the Dalmatica, letting him know that it is *the garment of joy.*

The office of sub-deacon does not subsist in the Church of England.

PEN. l. 53.
VARRO.

SUCCESS. An imaginary deity of the ancient Romans, who had recourse to this god, to implore an happy event of any business they took in hand.

The famous Praxiteles made a curious statue of Success, which was placed in the Capitol. It represented the figure of a man, holding a cup in one hand, and in the other an ear of corn and a poppy-stalk : the cup signified the joy procured by this god ; the ear of corn the benefits he bestowed ; and the poppy the ease and quiet of mind, which good success brings along with it.

S U C C O T H-

S U C C O T H - B E N O T H. An idol, or false god, of the antient Babylonians. For thus we read: *Howbeit every nation made gods of their own, &c.* ^{2 Kings xvii: 29, &c.} *And the men of Babylon made Succoth-Benoth, &c.* These Babylonians were those, who had been settled in the country of Samaria by Salmanassar or Esarhaddon, kings of Assyria, and who continued to worship the same gods they had served in their own country. The Rabbins pretend, that Succoth-Benoth was worshipped under the figure of a hen and chickens.

Some learned men understand by *Succoth-Benoth*, not an idol, but an idolatrous and wicked custom, and translate the word by *Tents of the young women*, or places of prostitution, where all young women once in their lives prostituted themselves to strangers, in honour of the goddess *Milytta*, or Venus: a custom, which (as Herodotus informs us) was practised at Babylon. ^{SELDEN, de Diis Syris, Synt. 2. c. 7. Lib. 1.}

S U L F I. Certain deities, antiently worshipped by the Gauls; as appears from the following inscription, copied from a marble dug up at Maley near Lausanne. ^{F. MONT-FAUCON. Antiq. in Supplem. T. 2. B. 8. c. 7.}

BANIRA. ET. DONINDA. I.
DÆDALUS. ET. FATO. ICARI. FIL
I. SULFIS. SUIS. QUI. CURAM.
VESTRA. AGUNT. IDEN.
CAPPO. ICARI. F.

The bad style of this inscription is supposed to be that of the IVth or Vth Century; and it is no improbable conjecture, that the *Sylphs* of the Count de Gabalis might be borrowed from these antient *Sulphs* or *Sulfi*. What these deities were, and how they were worshipped, is a thing quite unknown.

The S U N. This glorious luminary was the principal, and earliest, object of idolatrous worship in the heathen world. After the deluge, men having lost the knowledge of the true God, and natural reason prompting them to look out for, and adore, a deity; they found nothing more worthy their admiration, and consequently their adoration, than this great and noble Star. For, observing the regularity of it's motions, and the great benefits the world received from it's light and heat, they could not conceive that these wonderful effects could be produced, without it's being animated and informed by some vast intelligence. This was the opinion, not only of the vulgar Pagans, but even of the philosophers, and is expressly ascribed by Cicero to the Stoics. It was also the sentiment of Plato's school. And the same notion prevailed likewise in relation to the moon and the rest of the stars. ^{De natura deorum, l. 1.}

The Sun was, for a long time, adored, in the Eastern nations, without temples, or altars: afterwards they erected both, in honour of this god. From the Syrians and Phœnicians the Hebrews borrowed the idolatrous worship of the Sun, and built temples to him, called *Chamanim* or *Hamanim*. These were demolished by the good king Josias, when he put a stop to the idolatry of the Israelites, and restored the worship of the true God. ^{2 Chron. xxxiv. 4.}

Macrobius, and other learned men, have endeavoured to shew, not without a good deal of probability, that most of the Pagan deities were only the Sun, worshipped under different disguises. Therefore, for a complete account of this god, and the worship paid to him, see the articles of the Pagan deities, particularly APOLLO, ADONIS, BAAL, BACCHUS, MITHRA, OSIRIS, &c. See also the articles IDOLATERS and MOON.

S U N D A Y or T H E L O R D ' S D A Y. A solemn festival, observed by Christians on the first day of every week, in memory of our Saviour's resurrection.

This is the principal and most noted of the Christian festivals, and was observed, with great veneration, in the antient Church, from the time of the Apostles, who themselves are often said to have met, on this day, for divine service. It is likewise called the *Sabbath-day*, as being substituted in the room of the Jewish Sabbath. The antients retained the name *Sunday*, or *Dies Solis*, in compliance with the ordinary ^{BINGHAM, Orig. Eccles. B. 20. c. 2. Acts xx. 7. 1 Cor. xvi. 2.}

ordinary forms of speech ; the first day of the week being so called by the Romans, because it was dedicated to the worship of the Sun.

Cod. Theod.
l. 2. tit. 8.

Besides the most solemn parts of Christian worship, which were always performed on Sundays ; this day was distinguished by a peculiar reverence and respect expressed towards it in the observation of some special laws and customs. Among these we may reckon, in the first place, those imperial laws, which suspended all proceedings at law on this day, excepting only such as were of absolute necessity, or eminent charity, such as the manumission of slaves, and the like. This was the same respect, that the old Roman laws paid to the heathen festivals, which were exempted from all other juridical business, except in cases of necessity or charity. Neither was it only business of the law, but all secular and servile employments, that were superseded on this day, still excepting acts of necessity and mercy. Constantine indeed allowed works of husbandry, as earing and harvest, to be done on Sundays : but this permission was never well approved of by the Church ; which endeavoured to observe a just medium in the observation of the Lord's day, neither indulging Christians in unnecessary works on that day, nor wholly restraining them from working, if a great occasion required it.

Cod. Theod.
l. 15. tit. 5.

Another thing, which the Christian laws took care of, to secure the honour and dignity of the Lord's day, was, that no ludicrous sports or games should be followed on this day. There are two famous laws of the two Theodosius's to this purpose, expressly forbidding the exercises of gladiators, stage-plays, and horse-races in the Circus, to be exhibited to the Christians. And by the Ecclesiastical laws these sort of diversions were universally forbidden to all Christians, on account of the extravagancies and blasphemies that were committed in them. But all such recreations and refreshments, as tended to the preservation or conveniency of the life of man, were allowed on the Lord's day. And therefore Sunday was always a day of feasting, and it was never allowable to fast thereon, not even in Lent.

TERTULL.
de coron. mil.
c. 3.

The great care and concern of the primitive Christians, in the religious observation of the Lord's day, appears, first, from their constant attendance upon all the solemnities of publick worship, from which nothing but sickness, imprisonment, banishment, or some great necessity, could detain them : secondly, from their zeal in frequenting religious assemblies, on this day, even in times of the hottest persecution, when they were often beset, and seized, in their meetings and congregations : thirdly, from their studious observation of the vigils, or nocturnal assemblies, that preceded the Lord's day : fourthly, from their eager attendance on Sermons, in many places, twice on this day ; and their constant resorting to evening-prayers, where there was no sermon : lastly, from the severe censures inflicted on those, who violated the laws concerning the religious observation of this day ; such persons being usually punished with excommunication, as appears from the Apostolical Constitutions, and the Canons of several Councils.

In the Romish Breviary, and other offices, we meet with a distinction of Sundays into those of the first and second class. Sundays of the first class are, Palm-Sunday, Easter-day, Advent, Whitsunday, &c. Those of the second class are the common Sundays of the year.

Othman
Hist. P. 1.
B. 3. c. 2.
not. 3.

S U N N E T. A name of distinction, which the Turks give to those precepts of their religion, the observance of which may on some occasions be dispensed with.

For instance, *Salavat* or confession of faith, and *Zekkiat* or yearly bestowing the fiftieth part of their goods upon the poor, are duties which oblige every Mussulman indispensably, and cannot be omitted without forfeiture of salvation. But circumcision, and other ecclesiastical rites, are *Sunnet*, that is, may be omitted without incurring damnation : nay, upon any pressing necessity, the omission of them is held to be no sin at all. They therefore never circumcise till the seventh year, and think a child dying uncircumcised before that time will nevertheless be admitted into paradise. Thus likewise, if, of the five prostrations in the noon prayers, three only are performed, which are the immediate command of God, and the other two, which are only institutions of the prophet, and authorized by ecclesiastical practice, are omitted, the omission is indeed a sin, but not a mortal one.

S U O V E T A U R I L I A [*Lat.*] An antient Roman sacrifice, so called, FESTUS. because it consisted of a Pig (*Sus*), a Sheep or rather Ram (*Ovis*), and a Bull (*Taurus*). They were all males, to denote the masculine courage of the Roman people.

It was likewise called *Solitaurlia*, because the animals offered up were always (*solida*) whole or uncut.

S U P P L I C A T I O [*Lat.*] *Supplication.* A religious solemnity of the ROSIN. Ant. antient Romans, used, either in times of public calamity, to appease the anger of tiq. Rom. l. the gods; or in times of public rejoicing, by way of thanksgiving for blessings 10. received. It was most commonly employed upon this latter account; namely, to thank the gods for a victory, or the success of any enterprize, which had proved advantageous to the republic.

Upon this occasion, the temples were opened, and all orders of men visited them, with great ceremony. The whole city rung with joyful acclamations. Nothing was heard on all sides but hymns sung to instruments of music. The altars streamed with the blood of victims; and the festival ended with sports and public rejoicings. In a word, the courts of justice were shut up, and it was thought an offence against religion, to do any servile work on these days.

To give an instance or two of these *Supplications*. In the year of Rome 304, when LIVIOUS, & Hist. Roman. passim. Marcus Valerius and Marcus Horatius were Consuls, a thanksgiving of one day only was ordered for a victory over the Sabines. Camillus, when he had taken the city of *Veii*, obtained a thanksgiving of four days. Pompey, upon finishing the Mithridatic war, was honoured with a supplication of twelve days. Julius Cæsar, in his expedition against the Gauls, had one of fifteen, and afterwards of twenty days. Hirtius Pansa and Octavius Cæsar had the honour of fifty days thanksgiving, for raising the siege of Modena. Lastly, Cicero takes care to acquaint us, that one of these public thanksgivings was decreed him, for suppressing Catiline's conspiracy.

This ceremony is adopted into the Christian religion, and is practised in the Romish Church, under the name of *Processions*. See PROCESSION.

S U R K H R A G. A Dæmon, or Genius (according to the Oriental traditions) who reigned in the mountain of Caf, at the time when the whole earth was under the power of the *Ginn* or *Genii*. These *Genii* were not pure spirits, but had bodies, and were subject to death. God (they say) being exasperated against them, on account of their frequent rebellions, resolved to take the government of the world out of their hands, and give it to another sort of creatures. Accordingly he created Adam, and ordered the *Genii* to be subject to him. But *Eblis*, their chief, refused to submit; for which he and his followers became devils. See EBLIS.

But *Surkhrag* obeyed God, and paid his homage to the first man. He even embraced his religion and law, and defended them against the insults of Eblis and his followers. After the death of Adam, Surkhrag entered himself in the service of his son Seth, who was now become Monarch of mankind, and sovereign Pontiff of the law of God. And he desired Seth to give him Rokhail, surnamed Ben Adam, the son of Adam, a great man and versed in all sorts of sciences, to govern his kingdom under him, in quality of his first minister.

S U R P L I C E. A white linnen garment, worn by the Christian clergy in the celebration of divine offices.

This habit seems to have been originally copied from the vestments of the Jewish priests, who, by God's own appointment, were to put on a *white linnen ephod*, at Exod. xxviii. 4. the time of public service. And its antiquity in the Christian Church may be collected from Gregory Nazianzen, who advised the priests to purity, because *a little spot is soon seen in a white garment*: but more expressly from St Jerom, who, 1 Sam. ii. 18. GREG. NAZ. ORAT. 31. HILRON. ad Pelag. l. 1. c. 9. reproving the needless scruples of such as opposed the use of it, says, 'what offence can it be to God, for a bishop or priest to proceed to the communion in a white garment?' The antients called this garment, from its colour, *Alba*, the *Albe*.

The Surplice is white, to represent the innocence and righteousness, with which God's ministers ought to be clothed. As for the shape of it, it is a thing so perfectly indifferent, that no reason need be assigned for it; tho' Durandus has found

out one : for that author observes, that, as the garments, used by the Jewish priesthood, were girt tight about them, to signify the bondage of the Law ; so the looseness of the Surplices, used by the Christian priests, signifies the freedom of the Gospel.

It is objected, by the Dissenters from the established Church, against the use of the Surplice, that it is a *rag of Popery*, and has been abused by the Papists to superstitious and idolatrous uses. But this is no just objection against it : for, if the Surplice, or some such white garment, was in use among the primitive Christians, the Church is justified in following their example, notwithstanding the abuses thereof by those of the Romish or any other communion.

SUSANNAH (THE HISTORY OF). An apocryphal book (or rather chapter) of the Bible, containing the story of one Susannah, daughter of Chelcias, and wife of Joachim, of the tribe of Judah ; who lived at Babylon, being carried thither captive with her husband, probably at the same time with Daniel, that is, in the year of the world 3398, before Christ 604. The story is well known, being allowed to be read, among other apocryphal books, for the instruction of manners.

HIERON.
Apol. Rufin.
l. 2. & Præf.
ad Dan.
Epist. ad Jul.
Afric.

This history makes part of the book of Daniel in the Greek, but is not found in the Hebrew. Many therefore have disputed, not only the canonicalness, but even the truth of it ; imagining it to be no more than a pious fable, invented as an example of a chaste and loyal wife. Julius Africanus was of this opinion ; and St Jerom in some places censures it as a meer fable ; tho', in others, he tells us, that not only the Greeks and Latins, but the Syrians and Egyptians also, received and admitted it as scripture. Origen wrote expressly in defence of it. The Church of Rome allows it to be of equal authority with the book of Daniel.

SUSPENSION. In the government of the Christian Church, is a kind of censure or punishment, inflicted on delinquent Ecclesiastics. It is of two sorts : 1. *Suspensio à beneficio*, that is, suspension from the revenues of their benefices ; 2. *Suspensio ab officio*, that is, suspension from their office.

Ep. 28.

We find both these punishments inflicted on offending clergy-men in the antient Church. Thus Cyprian, speaking of some of the inferior clergy, who had offended, says ; ' Let them be with-held, or suspended, from their monthly division (*divisio mensuræ*) but not be deprived of their ministerial office in the Church.'

The Suspension *ab officio*, that is, when they were prohibited from the exercise of their function, was either temporary and limited, or perpetual and without restriction. The first only deprived them of the execution of their office for a season, after which they resumed it as before. But the perpetual Suspension was a total deprivation of them from all power and dignity belonging to the clerical office, and a reduction of them to the state and condition of lay-men, without any prospect of recovering their antient station. This kind of Suspension is likewise called Deposition or Degradation.

Can. 3.

The first kind of Suspension was for lesser crimes. Thus the Council of Epone decreed, that if a bishop, presbyter, or deacon, were detected keeping dogs for hunting, or hawks for fowling, the bishop should be suspended for three months, the presbyter for two, and the deacon for one. The last kind of Suspension, or Degradation, was for crimes of a very flagrant and scandalous nature.

There was likewise a Suspension inflicted on the offending laity : and this consisted in excluding obstinate sinners from the participation of the Eucharist for a time. This was likewise called the *Lesser Excommunication*.

SYLVANUS. A rural deity of the antient Pagans, as his name imports. He is often described by the poets. Thus Virgil :

Eclog. 10.
v. 24.

Venit & agresti capitis Sylvanus honore,
Florentes ferulas & grandia lilia quassans.

*Sylvanus came : his brows a country crown
Of fennel, and of nodding lillies, drown.*

DRYDEN.

He was the god of boundaries or land-marks. So Horace :

----- & te, pater
Sylvane, tutor finium !

Epod. 2. v. 21

----- and thee,
Father Sylvanus, guardian of our bounds !

His offerings were sometimes milk :

----- Sylvanum lacte piabant.

Id. Ep. 1.
l. 2. v. 145

And milk from large brown bowls to Sylvan flow'd. CREECH.

And sometimes a hog :

Cædere Sylvano porcum.

JUVEN. Sat
6. v. 466

Sylvanus is usually represented with his right hand stretched out, and holding the branch of some tree in his left. His head is crowned with the leaves of trees.

S Y N A G O G U E. Among the Jews, is the place, where they assemble for the performance of divine service, or religious worship. The word is of Greek original, and signifies *domus congregationis*, the *house of assembling together*.

The origin of Synagogues is not very well known, and many learned men have thought them a late institution. That the Jews had no such places of public worship before the Babylonish captivity, is plain, among other reasons, from the silence which is of them in all the Scriptures of the Old Testament. And it is most probable, that Ezra's reading the Law to the people, and their being convinced of the necessity there was of having it oftner read among them for their instruction therein, gave occasion to the erecting these public edifices, where they might assemble to pray, and hear the reading of the Scriptures. And after this time, Synagogues became so frequent among the Jews, that there were some in almost every place in the country.

PRIDEAUX,
Connect. P. 1.
B. 6.

BUXTORF,
Synag. Jud.

It was a rule, that a Synagogue was to be erected in every place, where there were ten *Batelnim*, that is, ten persons of full age, and free condition, always at leisure to attend the service of it. For less than ten such did not make a congregation ; and where no congregation was, the service of the Synagogue could not be performed.

The service, to be performed in the Synagogues, consisted of prayers, reading the Scriptures, and preaching and expounding upon them. For their prayers, they had liturgies, in which were all the prescribed forms of their Synagogue-worship. These at first were very few, but are since increased to a very large bulk, which makes their service very long and tedious. See PRAYER.

The second part of their Synagogue-service is the reading of the Scriptures, which is of three sorts: 1. The *Kiriath Shema*; 2. The reading of the law; 3. The reading of the prophets. The *Kiriath Shema* consists in the reading of three portions of Scripture. The first is from the beginning of the fourth verse of the sixth chapter of *Deuteronomy*, to the end of the ninth verse: the second, from the beginning of the thirteenth verse of the eleventh chapter of *Deuteronomy*, to the end of the twenty-first verse; and the third, from the beginning of the thirty-seventh verse of the fifteenth chapter of *Numbers*, to the end of the chapter. And because the first of these portions begins with the word *Shema*, that is, *hear*, they call all these three together *Shema*, and the reading of them *Kiriath Shema*.

The third part of the Synagogue-service is the expounding the Scriptures, and preaching to the people from them. And in reverence to the Law and the Prophets, they stood up when they read them; but in regard to themselves, as teachers, they sat down when they expounded them.

The times of their Synagogue-service were three days in a week, besides festivals; and thrice on every one of those days, that is, in the morning, in the afternoon, and at night. Their ordinary Synagogue-days were Monday, Thursday, and Saturday, which last was their Sabbath.

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As to the ministration of the Synagogue-service, it was not confined to the sacerdotal order; these being consecrated only to the service of the temple, which was of quite another nature, as consisting only of sacrifices and oblations. Any person, qualified by learning for it, was admitted to serve in the Synagogue. But, for the preservation of order, there were in every Synagogue some fixed ministers, to take care of the religious duties. The first of these were the elders of the Synagogue, who governed all the affairs relating to it. These are, in Scripture, styled *Ἀρχισυναγωγοί*, *rulers of the Synagogue*. How many of these were in each Synagogue, is no where said. Next to these was the minister of the Synagogue, who was the mouth of the Congregation, in offering up their prayers to God. This officer was styled *Sheliach Zibbor*, that is, *Angel of the Church*. And hence it is, that the bishops of the seven Churches of Asia are, in the *Revelations*, by a name borrowed from the Jewish Synagogue, called the *Angels* of those Churches. Next to the *Sheliach Zibbor*, were the deacons, or inferior ministers of the Synagogue. These had the care of the books of the Law, the sacred utensils, and all other things belonging to the Synagogue. The last fixed officer of the Synagogue was the *Interpreter*, whose business was, to interpret into Chaldee the lessons, as they were read in Hebrew to the congregation.

The Jewish Synagogues were built either within or without the cities, and generally in an elevated place. They were covered, and thereby distinguished from the *Proseuchæ*, or *houses of prayer*, which were built in the fields, and open to the heavens. See PROSEUCHÆ.

In the midst of the Synagogue was a desk, or pulpit, from whence the book or roll of the Law was solemnly read. At the east end of the Synagogue was the chest, or press, in which was kept the book of the Law, wrapped up in a piece of embroidered cloth. The women were seated distinct from the men in a gallery inclosed with a lattice, so that they might see and hear, but not be seen.

After the return from the Babylonish captivity, *Ezra* established a council or assembly, consisting of an hundred and twenty persons, of which himself was head or president. This company is usually called *The Great Synagogue*, and was instituted to take care of restoring the observation of the Law, according to the practice of the Hebrews before the captivity; and to collect the sacred books into a body, and compose what is called the canon of the holy Scriptures.

MICR. M. L.
Synt. Hist.
Ecclef.

S Y N E R G I S T S. A name given to those German Divines, in the VIth Century, who, perceiving that Luther had made the *Will* too insignificant, asserted, that God's Grace did not so far over-rule the conversions of men, as not to take in the co-operation of humane endeavours. The name is taken from the Greek *συνεργειν* *cooperari*.

This was a breach in the Lutheran communion, and occasioned by the writings of Melancthon, in which were observed several phrases and expressions, which allowed a considerable force to the *Will*. George Major, Paul Eber, Paulus Crellius, and Piperinus, were the chief of the Synergists.

S Y N E C I A. [Gr.] An antient Athenian festival, observed in honour of Minerva Patroness of Athens. Its rise and institution is thus related.

THUCYD. I. I.

During the reigns of Cecrops, and all the kings down to Theseus, Attica was divided into several towns or distinct corporations, in which they had courts proper to each town, and a sort of independent magistracy; so that no application was made to the king, excepting in cases of danger. But Theseus, when he came to the crown, suppressed the courts and magistracy of the other cities, and transferred all the business of justice and government to Athens: so that the inhabitants of Attica were obliged, if they had any business of law, to resort to Athens. And, as Minerva was supposed to have suggested this design to Theseus, for the benefit of her favourite city, therefore the Athenians celebrated this anniversary festival in honour of their tutelar goddess.

S Y N O D S or C O U N C I L S. In Ecclesiastical history, are, meetings, or assemblies, of the bishops, or governors of the Church, to rectify abuses in faith or discipline, to enact laws or canons for the government of the Church, and to regulate all matters relating to the state of religion.

Of these Ecclesiastical assemblies, some are *provincial*, others *national*, and others *Oecumenical* or *general*. Provincial Synods, or councils, are those in which the bishops of one province only meet: national; those in which the bishops of one nation are assembled; and oecumenical or general, those in which the bishops from all parts of the Christian world are assembled.

It was part of the office of metropolitan bishops, in the antient Church, to call Provincial Synods, and preside in them. And this they did by circular letters, August. Ep. 317. called *Synodicae* and *Tractoriae*, which no bishop of the province might disobey Conc. Chalced. c. 19. under pain of suspension, or some such canonical censure, at the discretion of the Metropolitan and the Council. The canons appointed, that two such Synods should be held yearly in each province, besides such as might be called upon extraordinary occasions. Conc. Nic. c. 5. And one reason assigned for it is this; that if any clergyman chanced to be unjustly censured by the passion of his bishop, he might have recourse to a superior court, and there have justice done him.

Every bishop had, at first, the privilege of ordering the affairs of his own diocese, independently of all other bishops. But when the world became divided into several kingdoms, it was found necessary, that all the Churches of such or such a nation should, for the sake of unity, and to avoid confusion, observe the same customs and usages. Hence National Synods or Councils were instituted, whose decrees were obligatory on all the Churches of particular nations or kingdoms. And the same may be observed with respect to General or OEcumenical Councils, in which bishops assembled from all parts of the world (*ὁικουμενῇ*) to consult about such matters as related to the good of the universal Church.

The first Synod we read of, is that held by the Apostles themselves at Jerusalem, Acts xv. to deliberate whether the ceremonies of the Mosaic Law were to be observed. These assemblies were more rare in the three first centuries, and not so famous as in the following ages, as well because the persecutions of the Pagan Emperors hindered the bishops from assembling freely and publicly, as because, the traditions of the Apostles being yet new, it was not necessary to assemble Councils, to establish the truth and condemn error. In after ages, Councils were very frequent, both on account of the necessity of establishing discipline in the Christian Churches, which multiplied daily in all parts of the world, as also to condemn, and put a stop to, the numberless heresies, that were perpetually springing up, and disturbing the peace of the Church. Some Councils were held by the heretics themselves, where their power and influence were strong enough.

As the proceedings of these Ecclesiastical assemblies make a considerable part of the history of the Church, the reader will not be displeased to find here a short account of those, which go under the name of *General Councils*. I wave the dispute between the Roman Catholics and Protestants about the number of such Councils, only observing that the former reckon eighteen or more general Councils, the latter but six. I begin with

The FIRST GENERAL COUNCIL of NICE, A. D. 325.

This Council was held at Nice in Bithynia. It was the Emperor Constantine that called it, and it was composed of 318 bishops. The Legates of Pope Sylvester assisted at it. It is not certainly known who was president of this assembly; but 'tis probable it was Hosius bishop of Corduba.

This Council drew up a Creed, in which it declared, that the Son of God was consubstantial with his Father; and anathematized all such as should say, there was a time when the Son of God did not exist, that he was created out of nothing, that he is of a different substance from his Father, and that he is liable to change. It condemned Arius, who held that doctrine, with the bishops Secundus and Theonas. It made a decree, that Easter should be celebrated in all churches, on the Sunday after the fourteenth Day of the moon of March; and drew up twenty canons about discipline. The Emperor published the decisions of this Council to all the world, and the bishops directed a letter particularly to the Christians in Egypt, to inform them of what they had ordained, with relation to the Arians, and the feast of Easter.

The regulations, which this Council made in the twenty canons, which they drew up, are as follows. The first excludes from sacred orders all such as had made themselves eunuchs. The second forbids the advancing of persons, newly baptized,

to the priesthood; and ordains, that those, who shall be convicted of any crime, shall be deprived of Ecclesiastical offices. The third forbids bishops, priests, and deacons, and other clergymen, to have women with them: however it excepts mothers, sisters, and other persons that could not give ground for any suspicion. The fourth orders, that a bishop shall be ordained by all the bishops of the Province, if possible; if not, by three bishops, with the consent of the rest; and that the confirming of every thing, that is done in the province, shall depend upon the Metropolitan. The fifth orders, that such as have been separated from the Church by their bishops in each province, shall not be received or restored to communion any where else; and, in order to examine, whether their bishop has excommunicated them justly, two synods shall be held in each province every year, the one before Lent, and the other in Autumn. The sixth preserves to the bishop of Alexandria the power, which he had over Egypt, Libya, and Pentapolis: it also preserves the rights of the Church of Antioch, and those of the other Churches; and declares that if any one is ordained bishop, without the consent of the Metropolitan, his ordination is void. The seventh grants to the bishop of the Church of Jerusalem the prerogative of honour, or the first rank amongst the bishops of Palestine, yet without encroaching upon the rights of his Metropolitan. The eighth declares, that the Novatians, who return to the Church, may continue in their clericate, after they shall have received imposition of hands, and have made profession of observing the discipline of the Church. The ninth and tenth import, that those priests shall be degraded, who shall be found either to have sacrificed, or to have been guilty of other crimes, before their ordination. The eleventh imposes twelve years penance upon those, who voluntarily quitted the religion of Jesus Christ, without having been forced to do it, either by the loss of their fortunes, or the danger of their lives. The twelfth imposes thirteen years penance upon such as have apostatized, before they can enter upon any office. The thirteenth ordains, that dying persons shall not be deprived of the most necessary *viaticum*, i. e. Absolution; but shall be absolved, upon condition, that, if they recover, they shall be put in the rank of those, who assist only at prayers. This canon leaves it in the power of the bishop to give, or deny, the Eucharist to such as ask it at the point of death. The fourteenth puts those *Catechumens*, who have apostatized, in the rank of hearers. The fifteenth forbids the translations of bishops and priests. The sixteenth forbids priests, deacons, and the other clergy, to leave their churches, to go to others. The seventeenth orders, that such of the clergy who are Usurers, or make sordid gain, shall be deposed. The eighteenth forbids deacons to administer the Eucharist to priests. The nineteenth orders the *Paulianists* to be re-baptized and re-ordained. The last appoints, that, from Easter to Whitsuntide, Christians shall pray standing.

The decisions of the Council of Nice were received by all the Churches, and no bishops opposed them at first, excepting Secundus and Theonas, who were sent into exile. But some time after, the partisans of Arius endeavoured to overthrow the doctrine of the Council, by calling assemblies, in which they deposed its chief defenders, and published other different Confessions of Faith. In 330 they held one at Antioch, in which Eustathius bishop of Antioch, who had been one of the chief prelates of the Council of Nice, was deposed. St Athanasius, who was ordained bishop of Alexandria after the death of Alexander, one of the most zealous adversaries of Arius, was cited to the Council of Cæsarea in 333, and deposed in that of Tyre in 335. Marcellus of Ancyra, who wrote against the Arians, was condemned in 336, in the Council of Constantinople. Paul, bishop of that city, was deposed in another synod in 338. In the councils held at Antioch in 341, 342, and 344, the Eusebians drew up new articles of faith, different from those of the Council of Nice. On the other side, St Athanasius was declared innocent in a Council held at Alexandria in 340, and by a Council, which Pope Julius held at Rome in 341. The bishops of the West subscribed to the Nicene confession in a Council, assembled at Milan in 346.

The FIRST GENERAL COUNCIL of CONSTANTINOPIE, A. D. 381.

This Council was held in the beginning of the reign of Theodosius. It was made up of bishops from all parts of the Eastern Empire, except Egypt. Meletius, bishop of Antioch, presided in it, and established St Gregory Nazianzen in the
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see of Constantinople. It was in this Synod, probably, that the canon was made against Maximus, who designed to take possession of the see of Constantinople; and that, which granted the second rank to the bishop of Constantinople. Meletius died before the end of this synod.

Flavianus, who succeeded him in the beginning of the year 382, came to Constantinople with the bishops of the East, whither also came the bishops of Egypt. St Gregory Nazianzen was obliged to renounce the see of Constantinople; and Nectarius was put in his place. In the mean while the bishops of the West, being assembled at Aquileia, wrote to the Emperor to call a General Council of the Eastern and Western bishops at Alexandria, to regulate the affairs of the East. This letter was delivered to the Council of Constantinople, who did not think fit to remove elsewhere, and only wrote to the bishops of the West, and sent them three deputies, to assure them of their good dispositions towards peace, and to acquaint them with the sincerity of their doctrine. The bishops of the West complained to the Emperor, first, That they had ordained Flavianus in the place of Meletius, contrary to their promise made to Paulinus. Secondly, That they had put Nectarius in the see of Constantinople, and rejected Maximus. Thirdly, That they declined to assemble a General Council, on purpose to hold one at Constantinople, composed only of Eastern bishops. They demanded, that a General Council should be held at Rome, to regulate all matters.

This letter of the Western bishops was delivered to the Council of Constantinople. The bishops of this Council returned answer to the Western bishops, that they wished they could come to Rome, to regulate the affairs of the Church; but, not being able to come thither without abandoning their own churches, they thought it was sufficient to give them an account of what they had done. As to doctrine, they made profession of holding the faith of the Council of Nice; and as to the government of the Churches, they declared, that, according to the decrees of that Council, they were of opinion, that the ordination of bishops belonged to the province; and that the ordination of Nectarius, Flavianus, and St Cyril of Jerusalem, had been done conformably to that law. They exhorted the Western bishops to approve what they had done, and to prefer the public good of the Church to the inclinations they might have for particular men.

Besides the letters we have mentioned, this Council drew up a Creed, not very different from that of Nice, only adding to it more precise terms, to express the divinity of the Holy Ghost, who is there called *the quickening Lord, who proceeds from the Father, who ought to be worshipped with the Father and the Son, and who spake by the prophets*. They likewise profess to believe *one only Holy, Catholick, and Apostolical Church; one only baptism for the remission of sins; the resurrection of the body, and the life of a future state*.

We have likewise six canons of this Council. The first confirms the Nicene faith, and pronounces an anathema against all the hereticks of that age. The second contains a regulation about the government of Churches. Therein it is ordained, that the bishop of Alexandria shall have the sole government of Egypt; that the bishops of the East shall govern the East, preserving to the bishop of Antioch his privileges; that the bishops of Asia, Thrace, and Pontus, shall govern each the churches of their dioceses; that the bishops shall not go out of their own countries, to meddle with the affairs of other dioceses; that the affairs of each province shall be regulated by provincial Councils; and that the Churches among the Barbarians shall be governed according to their antient custom. The third canon grants to the bishop of Constantinople the first rank after the bishop of Rome. It gives him no jurisdiction over the dioceses of Asia and Pontus: but this rank of honour gave occasion to the bishops of Constantinople to extend their jurisdiction over Thrace, Asia, and Pontus. The fourth canon declares the ordination of Maximus void. The fifth canon approves the tome of the bishops of the West, sent to, and received at, Antioch. The sixth regulates the form of Ecclesiastical judgments. The last is concerning the manner of receiving hereticks.

The canons of this Council were rejected by the see of Rome, on account of that, which grants to the bishop of Constantinople the rank of honour immediately after him of Rome.

The GENERAL COUNCIL of EPHESUS, A. D. 431.

The Emperor Theodosius summoned this Council. The time appointed for its meeting drawing near, St Cyril arrived at Ephesus, with fifty bishops from Egypt: Juvenal also came with the bishops of Palestine. But John of Antioch excused himself upon account of the distance, and wrote to St Cyril, that he would come in five or six days time. The Emperor sent the Count Candidianus, to maintain the safety and tranquillity of the Council. Fifteen days after the calling of the Council, St Cyril, Juvenal, and the bishops of Egypt and Asia, assembled in the great church of St Mary, the twenty second of June, altho' the legates of the holy See were not arrived.

The president of this Council was St Cyril: but some pretend it was in the name of the Pope. It is certain Celestin commissioned him to execute the judgment passed against Nestorius: but we have no ground to suppose, that he gave him charge to preside in his name at the Council of Ephesus; on the contrary he sent legates thither to represent himself: St Cyril however takes the title of Celestin's representative, in the subscriptions.

The number of bishops at this Council was almost 200, according to the testimony of the Council it self; the subscriptions give us a list of 160; altho' the Eastern bishops do not reckon above fifty from Egypt, thirty from Asia, and some others.

The day appointed for holding the Council, as also that which John of Antioch, and the Eastern bishops, had prefixed for their meeting, being passed, the bishops assembled. The Count Candidianus proposed, that they should wait for the Eastern bishops, who were shortly to arrive; but Memnon bishop of Ephesus remonstrating, that they had waited for them sixteen days, St Cyril, and the other bishops, proceeded, in the absence of Candidianus, who withdrew. Nestorius was cited thrice; but he answered, he would not appear till the Eastern bishops were come. The bishops, after having recited the Nicene Creed, and heard the extracts of his writings, and the testimonies, by which he was convicted of having taught, that Mary was not the mother of God, and that he who was man, and had suffered in the person of Jesus Christ, was a different person from God, declared him degraded from the episcopal dignity, and separated from the sacerdotal communion. The next day, this sentence was signified to Nestorius, and the Council wrote to the Emperor, and the clergy of Constantinople, what had passed.

This affair seemed to be terminated at one sitting: but it was very far from it; it had other consequences. Nestorius and Candidianus wrote to the Emperor against the proceedings of the bishops of the Council; and five days after, John of Antioch, and the bishops of the East arriving, and joining twenty six bishops that were for Nestorius, held a Council of about fifty bishops in his lodgings. Candidianus gave them an account of what had passed in the Council, and withdrew. Memnon of Ephesus was accused of having shut the gates of the churches against the bishops, and St Cyril of having maintained the errors of Arius and Apollinaris. The assembly pronounced a sentence of deposition against them, and excommunicated those, who had communicated with them, till they should anathematize the articles of St Cyril.

The first account of Candidianus having been received at Constantinople, Theodosius declared, that all that had been done by Cyril's Synod should be looked upon as null; and that the whole synod should proceed to a new judgment; commanding the bishops not to depart from Ephesus, till he had sent an officer to the synod to inform himself how matters went. Several persons were sent thither, several letters written, and several solicitations on both sides at court.

The Pope's legates were not yet come to Ephesus, when the Council first sat. Arcadius and Projectus, the bishops named, together with Philip the priest, by Pope Celestin, to assist in his name at the Council, did not arrive till the tenth of July. They joined with Cyril and his Synod. They took their seat the same day, and the Pope's letters were read. Next day, they assembled to read over again to the legates the acts of the first session. As soon as they had heard them, they approved them, and gave their sentence against Nestorius, and subscribed his condemnation. This Council wrote to the Emperor, that the Pope's legates had approved their judgment, and that so this matter was at an end.

The judgment of Nestorius being thus terminated, Cyril and Memnon presented their petition, at the fifth sitting, held the sixteenth of July, complaining of what John of Antioch had done against them. The Council cited John of Antioch twice; but he refusing to return any answer to the bishops that were sent to him, the Council pronounced void all that had been done against Cyril and Memnon, and ordered, that John of Antioch should be cited a third time, and that, if he would not come, he should be condemned. John of Antioch affixed an injurious paper against the Council; and the next day the Council cited him, and declared him, and all the bishops that were with him, separated from the communion of the Church. They wrote to the Emperor and Pope Celestin an account of what had passed. In the sixth session, held on the 22d of July, the bishops read over again the Nicene Creed, with the testimonies of the Fathers against the error of Nestorius, and condemned a creed that favoured his errors.

The Council having nothing more to regulate with relation to doctrine, did, in the seventh session, held on the last of July, regulate some differences about the rights of Churches. They maintained the independence of the bishops of Cyprus upon the Patriarch of Antioch, and in general confirmed all the old privileges of Churches. They drew up six canons in relation to the excommunication of the Nestorians and Pelagians. They approved the judgment of Sifinnius against the Messalians, and terminated some differences among the bishops.

While these things were doing at Ephesus, the Emperor's court was very much disturbed about this affair. The Council sent thither three bishops, and the Eastern bishops Count Irenæus. This last persuaded the Emperor, that the Synod, held by St Cyril, could not be lawful. Theodosius approved both the deposition of Nestorius, and that of St Cyril and Memnon, because of their caballing; persuading himself, that, as to matters of faith, all the bishops held the Orthodox Doctrine, since they approved the Nicene Creed. Herein he followed the advice of Acatius of Beroëa, and sent Count John to Ephesus, to see this order executed, and to re-unite all the bishops in one Synod, after having removed Nestorius, Cyril, and Memnon. John, upon his arrival at Ephesus, sent for the bishops of both sides; but not being able to make them meet, he seized Cyril, Memnon, and Nestorius. Both sides wrote to court. The Emperor ordered, that Nestorius should return to his monastery, and that Cyril and Memnon should continue under arrest. The retreat of Nestorius, who obeyed, shewed, that he had nothing to hope for, as to his re-establishment, and that the cause of the others continued in suspense. At last, the Emperor was pleased to acknowledge, that Nestorius had been justly deposed, and to appoint another bishop at Constantinople; to leave St Cyril and Memnon in their sees; to allow all the bishops, that were at Ephesus, to depart, and return to their Churches; and to declare, that neither the one nor the other were hereticks.

The GENERAL COUNCIL of CHALCEDON, A. D. 451.

This Council was held in the great church of St Euphemia, in the presence of the commissioners, officers of the Emperor Martianus, and counsellors of state, who regulated every motion of it, and were seated in the middle of the assembly. At their left were Paschasius and Lucentius, bishops, and the priest Boniface, the Pope's Legates; then Anatolus of Constantinople, and after him Maximus of Antioch, and the bishops of the East. On the right was Dioscorus of Alexandria, Juvenal of Jerusalem, and the bishops of Egypt, Illyria, and Palestine. The holy Gospels were placed in the middle. The number of the bishops was about 600. However there are but 350 in the subscriptions.

Dioscorus, and Eusebius of Doryleum, appeared there as parties. Eusebius accused Dioscorus. Theodoret presented himself in order to be admitted; but the bishops of Egypt and Illyria opposed it. The commissioners ordered, that he should enter as an accuser. The acts of the Council of Dioscorus were read; upon which it was declared, That Flavianus, and Eusebius of Doryleum, had been unjustly condemned in that Council, and that the bishops, who had condemned them, deserved to be deposed. In the second session, they treated of matters of faith; the result whereof was, the approbation of the letter of St Leo to Flavianus, wherein the error of Eutychius was condemned. Dioscorus, being cited, in the third session, and refusing to appear, was deposed. In the fourth, they received

Juvenal of Jerusalem, Thalassius of Cæsarea, and the other bishops, who repented of having signed the judgment given against Flavianus, and who condemned Dioscorus and Eutychius. There was a particular meeting held upon the difference between Eustathius of Berytes, and Photius of Tyre, for the right of the metropolis. Photius gained the cause, and remained sole Metropolitan, notwithstanding the civil division of the province, which the Emperor had made. It was likewise decreed, that for the future the letters, which the cities should obtain of the Emperor, to be erected into Metropolies, should not prejudice the antient Ecclesiastical Metropolies.

In the fifth session, they drew up, and approved, a confession of faith, in which it is declared, That we must believe in one only Jesus Christ our Lord, the Son of God, perfect in his divinity and in his humanity, consubstantial with God according to his divinity, and with men according to his humanity; who has two united natures, without change, division, or separation; so that the properties of the two natures subsist and agree in one and the same person; which is not divided into two, but is one only Jesus Christ, the Son of God.

The Emperor assisted in person at the sixth meeting, held on the twenty fifth of November; at which time the confession of faith was read over again, and approved, and signed by all the bishops.

The affair of faith being ended; they regulated what regarded personal contests, and the disputes about discipline. They made up the difference between the bishops of Antioch and Jerusalem, leaving the two Phœnicia's and Arabia to the bishop of Antioch, and the three Palestines to him of Jerusalem. Theodoret was definitively absolved, after having pronounced the anathema against Nestorius. Ibas, bishop of Edessa, was declared Orthodox, after the reading of his letter. Domnus, nephew to John of Antioch, who had succeeded him, and had been deposed by Dioscorus, was not restored, but Maxentius, who had been ordained in his place, was continued. They deposed Bassianus and Stephen, who both pretended to be bishops of Ephesus. They confirmed to the bishop of Nicomedia the jurisdiction over all Bithynia, and reserved nothing to the bishop of Nice, but the honour of Metropolitan. They resolved, that Sabinianus had been lawfully ordained bishop of Peræa, and Athanasius unduly ordained by Dioscorus. In fine, they drew up several rules about discipline comprized in thirty canons, which principally concern clerks and monks. They forbid, that any clerk should be ordained without an Ecclesiastical title. The monasteries and monks are made subject to the bishops. The twenty eighth canon grants to the Church of Constantinople, which is the New Rome, the same privileges with that of Old Rome, because that city is the second city of the world. It adjudges to it, besides this, the jurisdiction over the dioceses of Pontus, Asia, and Thrace, and over the churches which are without the limits of the empire, and the right of ordaining Metropolitans in those dioceses.

The Pope's Legates, not being able to endure, without jealousy, the privileges granted to the Church of Constantinople, complained next day, that, after their and the commissioners departure, rules had been made, which they thought contrary to the canons and discipline of the Church. They demanded, that they might be read over again; which was accordingly granted. Paschasius and Lucentius opposed the right granted to the bishop of Constantinople. The other bishops of the Council persisted in what they had done. The commissioners concluded, that the bishop of Rome ought to have the primacy of honour; that he of Constantinople ought to enjoy the same prerogative of honour, and the right of ordaining such Metropolitans in the dioceses of Thrace, Asia, and Pontus, as were chosen by the bishops and clergy, and most considerable persons in the cities; That the election should be communicated to him, and that he should be consulted, whether the person elected should come and wait on him at Constantinople, there to be ordained, or whether he would allow him to be ordained in the province; and that, as to the bishops of every province, they should be ordained, according to the canons, by the Metropolitan and bishops of the respective provinces, without communicating the matter to the bishop of Constantinople. The Pope's Legates demanded, that the Acts of that regulation should be cancelled; or, if they would not do that, that their protest might remain joined to the acts. Notwithstanding this protestation, the bishops declared, that they persisted; and the commissioners, without

without taking any notice of what had been said by the Pope's Legates, decided, that the whole Synod had approved their resolution.

The SECOND GENERAL COUNCIL of CONSTANTINOPLE, A. D. 553.

The dispute about the *three Chapters* is one of those, which was debated with the greatest heat of any in the VIth Century. The origin and progress of it was briefly this.

Pelagius, Surrogate of the Church of Rome, residing in the East, in hatred to Theodorus bishop of Cæsarea, got Origen to be condemned by an edict of the Emperor Justinian, in the year 541. Mennas, patriarch of Constantinople, and the other bishops, approved and received that judgment. Theodorus was of the sect of the Acephali, or Eutychians, who did not receive the determination of the Council of Chalcedon. The Empress Theodora favoured that sect; but Justinian, who owned the authority of the Council of Chalcedon, resolved to condemn it. Theodora, to ward off that blow, and to be revenged for the condemnation of Origen, represented to the Emperor, that it was needless to publish any edict against the Acephali, who would all re-unite, and approve the Council of Chalcedon, if Theodorus of Mopsuesta and his writings were anathematized, the writings of Theodoret against St Cyril condemned, as also the letter of Ibas bishop of Edeffa, which had been read in the Council of Chalcedon. The Emperor, imagining he should do a great benefit to the Church, in procuring the re-union of several persons, by the condemnation of three dead authors, whose reputation was doubtful, published an edict, condemning the three writings above-mentioned; which afterwards became so famous under the name of the *three Chapters*. This edict was published towards the end of the year 545. And to add a greater authority to this condemnation, the Emperor caused a Council to be assembled at Constantinople in 546, which condemned the person and writings of Theodorus bishop of Mopsuesta, the writings of Theodoret against the twelve articles of St Cyril, and Ibas's letter.

Stephen, Deacon and Surrogate of Rome, opposed the condemnation of the three Chapters. However, it was signed by Mennas, Patriarch of Constantinople, Zoilus Patriarch of Alexandria, Ephraim Patriarch of Antioch, Peter of Jerusalem, and all the bishops of the Council. Stephen immediately left the communion of Mennas; and Pope Vigilius, who was yet in Sicily, being offended that that decision was made without him, approved the opposition of his Deacon, and arriving at Constantinople the twentieth of January 547, separated himself from the communion of Mennas, and the other bishops, who had signed the condemnation of the three Chapters. Notwithstanding, three months after, he re-united with them, without approving the condemnation of the three Chapters; but the next year he made a decree, by which he condemned them himself, adding however, that he did not pretend to meddle with the determination of the Council of Chalcedon. This decree was very unacceptable to the bishops of Africa, Illyria, and Dardania, who for that reason broke off communion with Vigilius. Rusticus and Sebastianus, Deacons of Rome, disapproved the decision of their bishop, and accused him of having given a blow to the Council of Chalcedon. They drew over to their side Aurelianus bishop of Arles, and some other bishops of Gaul. Hereupon Vigilius wrote to the Emperor to assemble a General Council, and provisionally retracted the decree he had made in condemnation of the three Chapters. Whereby he set himself at liberty to do for the future what he should think fit, and drew the matter into length.

Justinian, wearied out by the delays of the Western bishops, published an edict, in 551, against the three Chapters. Vigilius and Dacius of Milan declared those excommunicated, who should receive it. It is easy to imagine how much Justinian was offended with the conduct of Vigilius. That Pope retired into St Peter's church, to avoid the effects of his anger. The Emperor sent an officer, who would have taken him out by force; but the people beat him back; and Vigilius would not go out of that church, till the Emperor had given his word that no harm should be done to him. When he had received that assurance, he returned to the palace of Placidius; but processes being carried on against him, and snares laid for him, he retired by night to Chalcedon, into the church of St Euphemia. The Emperor sent senators after him, to oblige him to return; but neither they, nor Peter, Referendary of the Church of Constantinople, could persuade him to comply

comply with the Emperor's desires. On the contrary, he published a sentence of excommunication against Theodorus of Cæsarea, and of interdict against Mennas, and sent a circular letter, in which he represented the wrongs he had suffered. This resolution of Vigilius astonished his adversaries, and made them think of handling matters with more tenderness. They brought him therefore a confession of faith, by which they approved the decisions of the four first General Councils, and the letter of St Leo, and consented that all the forms, made by the condemnation of the three Chapters, should be put into his hands. They disowned the bad treatment he had received, and asked him pardon. Vigilius, receiving this satisfaction, returned to Constantinople, about the end of the year 552, where he received a confession of faith from Eutychius, who had succeeded Mennas, who died the sixth of January 553. It was also signed by Apollinaris, who had been put in the place of Zoilus in the see of Alexandria, by the bishop of Antioch, and most of the Eastern bishops. Herein they professed themselves inviolably devoted to the faith, decided in the four first General Councils, and in the Pope's letters, and particularly those of St Leo; and desired, that the affair of the three Chapters might be decided in an assembly of bishops, among whom Vigilius should preside. Vigilius accepted this proposal by his letter of the sixth of January. He demanded, that a Council might be assembled in Italy or Sicily, and that the bishops of Africa and of the West might be obliged to come there. The Emperor refusing to grant this article, it was agreed, that a Council should meet at Constantinople, and that an equal number of the Eastern and Western bishops should be brought thither.

This project was not executed; for the Emperor being tired with waiting for the Western bishops, and having a mind to terminate this matter to his own advantage, assembled a Council, the third of May, in the palace of the Patriarch of Constantinople, consisting of the Eastern Patriarchs, and 147 bishops of their Patriarchates. In the first meeting, they read a letter of Justinian's, addressed to the Council, in which he required the condemnation of the three Chapters. The letter of Eutychius to the Pope, and the answer of Vigilius, in which he consented, that a Council should be held upon the affair of the three Chapters, were likewise read. The assembly deputed to him three Patriarchs, and the most considerable bishops, to invite him to come. Vigilius declared to them, he could give them no answer that day, but next day he would give them his thoughts of that assembly. He proposed to them, that the three Patriarchs should come, and wait on him, with a bishop; that he should have three Western bishops with him; and that they might order matters. The Emperor sent officers twice to him, to invite him to come to the Council; but he refused it. This refusal of Vigilius, was reported in the second meeting of the Council, the eighth of May; and the affair was delayed to next day. However, in the third conference, they did nothing in the affair of the three Chapters, and were contented only to profess, that they embraced the faith of the four General Councils, and followed the doctrine of the holy Fathers.

They did not begin to examine the affair of the three Chapters till the fourth meeting, held the twelfth of May, by reading the extracts drawn from the works of Theodorus bishop of Mopsuesta, and the creed that was attributed to him. When this reading was over, the bishops, without any further examination, all cried out Anathema against the writings, creed, and person of Theodorus of Mopsuesta. In the conference held next day, they continued the reading of several testimonies of Catholick authors against Theodorus, and agitated this question, Whether they could condemn persons, who had died in the communion of the Church. They quoted passages out of St Augustin upon this occasion, and produced some examples of this practice. They examined the testimonies, that seemed to favour Theodorus. And, in fine, they read an inquest, that had been made by a Council in 550, by which it appeared, that the name of Theodorus, which was in the Diptycs of the Church of Mopsuesta, was not that of the Theodorus in question, but another Theodorus of Galatia, who had been dead three years. In fine, they read, in that conference, extracts taken out of the books of Theodorus, which seemed the most favourable to the error of Nestorius. In the sixth conference, of the nineteenth of May, they read the letter of Ibas to Maris the Persian, which made the subject of the third chapter, and a letter of Proclus, Patriarch of Constantinople, against Ibas. After this, they gave an account of
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the judgment given against Ibas by two bishops, to whom the cause was remitted by Flavianus Patriarch of Constantinople, and the Emperor. They compared the letter of Ibas with the Council of Chalcedon's definition of faith. The conference ended with exclamations against the letter of Ibas, as heretical and blasphemous.

While the Council was thus preparing to condemn the three chapters, Pope Vigilius gave his opinion in writing to the Emperor, as he had promised him. He condemned the extracts out of the books of Theodorus, produced in the third conference of the Council, in the bad sense they might bear. He spared his person, and maintained, that it was unlawful to condemn a man, who died in the communion of the Church. As to the writings of Theodoret, he was of opinion, that, since the Council of Chalcedon had required nothing of him, but that he should anathematize Nestorius, it was not proper to do any thing more against him; and that it was enough to condemn in general the writings and doctrines favourable to the Nestorians. As to Ibas, he said, that the Fathers of the Council of Chalcedon having received and approved him, after reading his letter, which was orthodox, tho' by mistake he had condemned St Cyril; they could not, without striking at the judgment of the Council, condemn that letter as heretical. In fine, he exhorted the Emperor to let things go in the same terms, which that Council had left them in, and by his apostolical authority forbid any thing to be said, or advanced, contrary to what he had decided touching the three Chapters.

The deliberations of the Council were not stopped by this judgment of the Pope. The Emperor caused the examination of the affair to be continued; and, in order to oppose the authority of Vigilius to Vigilius himself, he caused three letters of Vigilius to be read in the seventh conference, in which he formally approves the condemnation of the three Chapters, and condemns them himself. In fine, in the conference of the second of June, after a recapitulation of what had been done, the Council professed, that they received the first four General Councils, and that they anathematized the errors, and the persons they had condemned; and thereto they joined the person and writings of Theodorus, the writings of Theodoret, and the letter of Ibas; which they anathematize, with those, who undertake to defend those three articles. This general decree is followed by fourteen anathemas against several particular errors, chiefly about the incarnation.

After this judgment, Justinian gave orders, that the name of Pope Vigilius should not be put in the Diptychs, and sent him into exile. This Pope, always inconstant, according to his custom, soon changed his opinion and resolution. On the ninth of December, he wrote a letter to Eutychius, in which he blames his own conduct in refusing to assist at the Council, and retracts what he had written in defence of the three Chapters, which he condemned in very strong terms, pronouncing an anathema against those, who defended them.

The THIRD GENERAL COUNCIL of CONSTANTINOPLE, A. D. 680.

This Council of Constantinople began in the thirteenth year of the Emperor Constantine Pogonatus, and was concluded in eighteen sessions. The Emperor held the first place in it, and assisted in person at the first eleven meetings, and at the last. He was attended with consuls and officers. The Patriarchs of Constantinople and Antioch assisted in person; those of Rome, Alexandria, and Jerusalem, by deputies; and all the Western bishops, by three deputies from the Council of Rome, with several Eastern bishops, whose number increased as they came to Constantinople: for at first there were only between thirty and forty present; but at last they amounted to above 160.

This was the order, observed amongst the Patriarchs of this Council. The Pope's Legates held the first rank; George, Patriarch of Constantinople, the second; a deputy from the Church of Alexandria the third; Macarius, Patriarch of Antioch, the fourth; the Patriarch of Jerusalem the fifth; and the deputies from the Council of Rome the sixth: after these were the deputies of the Church of Ravenna, and then the bishops and abbots.

At the first meeting, the Pope's Legates accused the Patriarchs of Constantinople and Antioch of having invented and maintained novelties, teaching, that there was but one will in Jesus Christ. Macarius, Patriarch of Antioch, undertook their defence. The acts of the Councils were ordered to be read; and in this session they read those of the Council of Ephesus; in the following, those of the Council of

Chalcedon; and in the third, held the thirteenth of November, those of the fifth General Council. At the fourth meeting, they read the letters of Pope Agathon, and those of the Council of Rome. Macarius produced, at the fifth and sixth meetings, several passages out of the Fathers, which he thought favoured his opinion. At the seventh meeting, held the thirteenth of February 681, Pope Agathon's deputies presented a collection of other passages out of the Fathers, to prove the doctrine of two wills. At the eighth meeting, held the seventh of March, the Patriarch of Constantinople, having examined Pope Agathon's letter, and the passages out of the Fathers, declared he was of the same sentiments with the Pope, and the other Western bishops. All the bishops of his patriarchate made the like declarations, excepting Theodorus bishop of Melitum, who desired that neither party might be condemned.

Macarius, bishop of Antioch, persisted in his opinion, and strenuously maintained, that there was but one operation, and one will in Jesus Christ. He was heard as a party; and at the ninth meeting, they examined the passages, upon which he founded his opinion. At the following meetings, they continued to examine the writings on both sides, and the authorities, which were alledged.

In fine, at the seventeenth meeting, held the sixteenth of September 681, at which the Emperor assisted, they published a decision, by which they approved Pope Agathon's letter, and the decision of the Council of Rome; importing, that there are two natural wills, and two operations, in Jesus Christ, in one only person, without division, mixture, or change; altho' those wills are not opposite, but the human will follows the divine, and is entirely subject to it. This decision was approved by all the bishops of the Council, who pronounced an anathema against the old and new heretics, and in particular against Honorius who is always reckoned amongst the Monothelite Patriarchs, and comprized in the same condemnation. Macarius bishop of Antioch, and two other bishops, called Stephen and Polychronius, who persisted in their sentiments, were deposed.

The Eastern and Western Churches, that were united in the same faith and Communion, approved the decision of the Council, and the anathema, which was pronounced against the bishops, who had maintained the contrary error. The Emperor published an edict against the Monothelites, which entirely appeased the troubles of the Eastern Churches.

The SECOND GENERAL COUNCIL of NICE, A. D. 787.

The Emperor Leo Isaurus, resolving to abolish the use and worship of images, which were received in the East, published an edict, in 730, by which he ordered them to be taken out of the churches, and thrown into the fire. His son Constantine Copronymus followed the example of his father; and, the better to establish the discipline he had a mind to introduce, he caused a Council to be assembled at Constantinople, in 754, consisting of 338 bishops, who made a decree against the worship of images. This Council was not received in the Church of Rome; but the Emperor caused the decree to be executed in part of the Eastern Churches.

When Irene became mistress of the empire, she resolved to assemble a new Council, to which she invited Pope Adrian, who sent thither two priests as his deputies. The Council met at Constantinople in 786; but, being disturbed by the officers of the army and the soldiers, who were stirred up by the bishops that opposed the worship of images, it was transferred to Nice in 787. The Pope's Legates held the first place in it: Tarasus, Patriarch of Constantinople, the second; and the deputies of the bishops of the East the third; after them, Agapetus bishop of Caesarea in Cappadocia, John bishop of Ephesus, Constantine metropolitan of Cyprus, with 250 archbishops and bishops, and above a hundred priests and monks. Two commissioners from the Emperor and Empress assisted at it.

The first meeting was held the fourteenth of September, in St Sophia's church. They received the bishops, who, changing their opinion, made profession of honouring images for the future. At the second meeting, held the twenty-eighth of the same month, Pope Adrian's letters to the Emperor Constantine, and Tarasus Patriarch of Constantinople, were read, in which that Pope approved the worship of images. Tarasus declared, that he approved the worship of the images of the virgin, of angels and saints, altho' he adored none but God alone with the sovereign worship

worship of *Latreia*, and put his trust in him only. All the bishops made the same declarations. At the third meeting, held the twenty eighth of September, they likewise admitted some bishops, who abjured the decree of the preceding Council. They read the synodical letter, which Tarasus had sent to the Patriarchs, in which he had added to his confession of faith, about the Trinity and Incarnation, the intercession of saints, of the virgin, of angels, and the worship of their images. They likewise read the letter of Theodosius of Jerusalem, which had been approved by the Eastern bishops, wherein the worship of images was likewise maintained. At the fourth meeting, Tarasus caused to be read the testimonies of the Scripture, and of the saints, which, he pretended, authorised the worship of images. At the fifth meeting, they continued to produce pieces, to shew, that the Iconoclasts had imitated the antient heretics in breaking down images. The sixth meeting, held the fifth or sixth of October, was employed in reading and refuting the acts of the Council of Constantinople, which had condemned the worship and use of images.

The question was decided in the seventh meeting, held the thirteenth of October, in which it was decreed, that the holy and venerable images, whether pictures or statues, might be exposed, as well as the cross; that they might be put up in churches, upon the holy vessels, upon the sacerdotal habits, upon the walls and tables, in houses, and on the highways; *viz.* the images of Jesus Christ, of the virgin, of angels and saints; for renewing of their memory, and testifying our veneration for them; that they might be kissed and respected, but not adored with real adoration, which is due to God only; that incense might be burned, and wax candles lighted before them, as is done before the cross; because the honour, addressed to them, goes to their object, and they, who respect them, respect those, whom they represent. This decision was followed by a letter from the Council to the Emperor and Empress, and a circular letter to all the bishops. The acts of the Council were carried to Constantinople by the bishops, who gave an account of them to the Emperor and Empress.

This Council made likewise twenty-two canons about Ecclesiastical discipline. In the first, they confirm the decisions and laws of former Councils. In the second, it is ordered, that when any one is to be made a bishop, he shall be examined, whether he knows the Psalter, the Gospels, the Epistles of St Paul, and the canons, and is capable of instructing the people. The third declares all elections of bishops and priests, made by princes, void, and orders bishops to be elected by bishops. The fourth is against bishops, who take money to depose or excommunicate. The fifth confirms the canon laws against Simoniacs. The sixth renews the canon of the first Council of Nice about holding of provincial Synods. The seventh orders, that relicks of saints shall be put into those churches, that have been consecrated without their being placed there; and that none shall be consecrated for the future, without depositing relicks of saints in them. The eighth forbids admitting or baptizing of Jews, unless they are thoroughly converted. The ninth orders, that the writings against the worship of images shall be shut up in the Patriarch's palace, with the heretical books. The tenth forbids receiving of clerks into chapels or churches. The eleventh orders *OEconomoi*, or stewards, to be in all churches, and even allows the bishop of Constantinople to put them into the churches of Metropolitans, who shall neglect to do it. The same is appointed for monasteries. The twelfth forbids bishops and abbots to sell, or give away improperly, the goods of their churches or monasteries. The thirteenth orders monasteries and episcopal houses to be repaired, and that they shall no more be used as inns. The fourteenth forbids boys to read in the chancel, before they have received the imposition of the hands of the bishop. The fifteenth forbids clerks to be entitled to two churches. The sixteenth forbids bishops, and other ecclesiastics, to wear splendid garments, and orders those to be punished, who deride clergymen for their plain habits. The seventeenth forbids the undertaking to build oratories or chapels, without a sufficient fund to defray the expence necessary for finishing the same. The eighteenth forbids women to live in bishops houses, or monasteries. The nineteenth forbids taking any money for orders, or for admission into monasteries, upon pain of deposition for bishops and priests; and, as to abbesses, and abbots who are not priests, on pain of being turned out of their monasteries. It allows those, who are received into monasteries, or their relations, to make voluntary gifts, on condition however that those gifts remain to the monasteries, whether the person admitted lives there,

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or goes away; unless the superiors are the cause of his departure. The twentieth forbids double monasteries of men and women; and orders, with regard to those, which are settled, that the monks and nuns shall live in different houses; that they shall not see one another, or have any society together. The twenty first forbids monks to quit their own monasteries, to go to others. And the twenty second forbids monks to eat with women, unless for their spiritual good, or in company with relations, or on a journey.

The FIFTH GENERAL COUNCIL of CONSTANTINOPLE, A. D. 869.

In the East, after the death of Methodius, Patriarch of Constantinople, Ignatius, son to the Emperor Michael Curopalata, who had till then led a monastical life in the isles of Hieres and Terebinthus, which were by him planted with monasteries, was raised to the see of Constantinople, in the year 845. There was, at that time, one Bardas, brother to the Empress Theodota, niece to Michael, who had a great share in the government: he was desperately in love with his daughter-in-law, and had familiarity with her. Ignatius reproved his crime with such freedom as became a holy bishop, and, perceiving that Bardas did not repent, refused to admit him to the sacraments. This refusal incensed Bardas; but he waited till another time to shew his resentment. He persuaded Michael to take the government into his own hands, and to confine his mother and sisters in a nunnery. The Emperor ordered the Patriarch to do it; but he refused, which furnished Bardas with an opportunity to charge him with favouring the rebellion of a man, who called himself the son of Theodota by another husband. Michael caused his mother and sisters to be shut up, and banished Ignatius to the island of Terebinthus, requiring him to resign; and tho' the Patriarch refused so to do, yet the Emperor put Photius into his place.

This Photius was of a noble family in Constantinople, and nephew to the Patriarch Tarasus: he had been raised to the principal dignities of the Empire, and made chief secretary of state, captain of the guards, and senator: he was a notable politician and very learned. He was but a lay-man, when raised to the Patriarchate, to which he was ordained on Christmas-day, in the year 858, by Gregory Asbestas, bishop of Syracuse, who, having been deposed at Rome, had retired to Constantinople. He had long before declared against Ignatius, and occasioned a schism in the Church of Constantinople.

Ignatius, within two months after Photius's advancement to the see of Constantinople, was removed from the island of Terebinthus to that of Mitylene. Photius, having convened a Synod, declared his deposition, and anathematized his person. Being desirous to have this judgment authorized by the bishop of Rome, he deputed two bishops to Pope Nicolas I, who succeeded Benedict III, in the year 858, desiring him to send his Legates to Constantinople, to restore Ecclesiastical discipline, and wholly suppress the remains of the sect of the Iconoclasts, or opposers of images. The Pope sent two bishops to Constantinople, in quality of his Legates, named Zecharias and Radoaldus, with full power to regulate the affair of the Iconoclasts, and to take informations as to what concerned Ignatius, in order to make their report to the holy see. He at the same time wrote to the Emperor against the deposition of Ignatius, and the ordination of Photius.

The two Legates being come to Constantinople, in the year 861, were present at a Council of three hundred and eighteen bishops, to which Ignatius was summoned. He appeared the first session, was pressed to resign, and upon his refusal, summoned to appear a second time before the Synod. He was brought thither by force, and the Council pronounced sentence of deposition against him.

This assembly took also into consideration the worship of images, which was there confirmed, and seventeen canons were passed relating to bishops, monks, and other clergymen. After this, Ignatius was closely confined, and by force compelled to sign an instrument, importing, that he owned himself unworthy of the Episcopal dignity; that he had been preferred to it by indirect means, and had not been a lawful professor of it. This confession under his hand having been extorted from him, they would have obliged him to read it in publick; but he made his escape in the habit of a peasant, lay concealed in the islands, and sent a petition of appeal to the Pope. The Emperor, on the other hand, sent to Rome the Acts of the Council against him, and wrote to the Pope, persuading him to con-

sent to the deposing of Ignatius, and the ordination of Photius: but Nicolas I answered, that he disapproved of both, and, calling a Council at Rome, declared Photius deprived of the priesthood; ordered the restoring of Ignatius; and declared all the ordinations made by Photius void.

The Patriarch Ignatius had been allowed to live in the island of Terebinthus; but Photius, making use of forged letters to accuse him of holding intelligence in the West, and writing against the Emperor, caused him to be imprisoned. The fraud being discovered, Ignatius was set at liberty. Bardas was some time after put to death by the Emperor's order: but this did not obstruct Photius's persuading the Emperor Michael to assemble a Council at Constantinople, in which he caused Pope Nicolas to be accused, deposed, and excommunicated. This Council was held in 866; but, the next year, Basilus, who had been declared Emperor after the death of Bardas, having killed Michael, restored Ignatius, and banished Photius into a monastery. Ignatius immediately excommunicated Photius, and desired of the Emperor, that a General Council might be summoned.

This Council met at Constantinople in the year 869. Donatus and Stephen, Legates to Pope Adrian II, who succeeded Pope Nicolas in the year 867, presided in it. Only the bishops, who had adhered to the Patriarch Ignatius, were admitted to the first session. The others, having afterwards renounced all communion with Photius, and acknowledged Ignatius, were admitted to the following sessions; so that the Council consisted of one hundred bishops. The judgment, given by the Pope in the Council at Rome, was approved. Photius was brought in and degraded, as were those he had ordained; his person was anathematized, and the acts of his Council against Pope Nicolas condemned. The worship of images was confirmed, and several regulations made for establishing peace and discipline in the Eastern Church, and for ordering the elections of patriarchs and bishops. These regulations are contained in twenty-seven canons. In conclusion, a very ample confession of faith was read, and signed by all the bishops, together with the acts of the Council.

The FIRST GENERAL LATERAN COUNCIL, A. D. 1123.

This Council, which approved the treaty made between the Emperor Henry V and Pope Calixtus II, concerning the ceremony of bestowing the investiture of Ecclesiastical possessions, which had occasioned warm disputes between the Imperial court and that of Rome, was assembled by Pope Calixtus in the palace of the Lateran at Rome, and consisted of above 300 prelates: which great number of bishops occasioned the name of General to be given to it, as it was to other numerous Councils, held afterwards in the West, tho' the Eastern bishops did not assist at them.

This Council not only confirmed the treaty about investitures, but also made twenty-two canons. The first renews the punishments denounced against Simoniacs. The second forbids the giving the dignities of provost, arch-priest, or dean, to any but priests; or that of arch-deacon to any but deacons. The third renews the prohibitions, so often made to clergymen, not to have wives or concubines, and not to live with women, unless such as are excepted by the Council of Nice. The fourth takes away the management of ecclesiastical revenues from princes, and reserves it to bishops. The fifth renews the prohibitions of marriage among relations. The sixth declares void the ordinations made by bishops after their condemnation. The seventh reserves the collation of benefices to bishops. The eighth pronounces an anathema against any one, who should take possession of the city of Beneventum. The ninth renews the prohibitions, contained in the canons, against receiving the communion with those, who have been excommunicated by their bishop. The tenth forbids the consecrating of a bishop, who has not been canonically ordained. The eleventh grants remission of sins to such as embrace the Crusade. The twelfth abolishes the custom of taking possession of the goods of such as die without heirs. The thirteenth excommunicates such as shall infringe the truce ordained for certain days. The fourteenth forbids Laics to take away offerings made to churches, or to build churches in castles. The fifteenth is against coiners. The sixteenth excommunicates those, who rob, or exact duties of pilgrims, who go to Rome, or other places of devotion. The seventeenth forbids abbots and monks to admit sinners to publick penance, to visit the sick, to anoint, or to sing publick

publick and solemn masses; and orders them to receive the chrism, the holy oils, and ordination, from their bishops. The eighteenth orders, that curates shall be established by bishops, and that none shall receive the goods of the Church, or the tenths, but from the hand of the bishop. The nineteenth orders, that the monasteries shall continue subject to the bishops. The twentieth provides for the securities and revenues of the Church, and likewise forbids priests, deacons, subdeacons, or monks, to have wives or concubines, and declares null the marriages, which they shall have contracted. This is the first canon, which plainly declares the nullity of marriages of such as are in sacred orders. The twenty-second declares null alienations of church-goods made by bishops, abbots, and other ecclesiastics.

The SECOND GENERAL LATERAN COUNCIL, A. D. 1139.

This Council was assembled by Pope Innocent II, in the palace of the Lateran, and was composed of near a thousand bishops. Its canons are thirty.

The first deposes all clergymen simoniacally ordained. The second forbids the buying and selling of benefices. The third enjoins, that none shall entertain those, who are excommunicated by their bishop. The fourth orders, that clergymen shall be modestly and decently clothed, and give no offence by their outward deportment. The fifth forbids the pillaging of the goods, or revenues, of bishops, after their death. The sixth prohibits marriage, or concubinage, to ecclesiastics, under pain of suspension. The seventh forbids to hear the mass of married priests. The eighth regulates the same thing, with respect to virgins consecrated to God, if they marry. The ninth forbids regular canons, or monks, to study the Civil Law, or Physic. The tenth enjoins Laics, who have churches or tythes in their possession, to restore them to the bishops, under pain of excommunication. The eleventh secures the safety of travelling to monks, clerks, &c. The twelfth specifies the days, when it is forbidden to make war, and exhorts the Christians to peace. The thirteenth condemns usury. The fourteenth prohibits the military combats that were practised at fairs. The fifteenth denounces anathema against those, who abuse clergymen and monks, and establishes the right of sanctuary for churches and church-yards. The sixteenth is a prohibition against the laying claim to prebends, or other benefices, by right of succession. The seventeenth enforces the laws against marriages between relations. The eighteenth denounces anathema against incendiaries. The nineteenth suspends for a year such prelates as shall remit the rigour of the preceding canon. The twentieth joins kings and princes with the bishops, in the execution of justice on ecclesiastical persons. The twenty-first forbids the admitting into orders the sons of priests, unless they have led a religious life in monasteries. The twenty-second regulates the business of penance. The twenty-third is against those heretics, who condemned the Sacraments. The twenty-fourth forbids the exacting any money for the holy oils, or for officiating at burials. The twenty-fifth deprives those persons of their benefices, who receive them from the hands of lay-men. The twenty-sixth forbids nuns to reside in private houses. The twenty-seventh forbids monks and nuns to meet in the same choir. The twenty-eighth prohibits the canons of cathedral churches to exclude persons of known piety from the election of bishops. The twenty-ninth denounces anathema against slingers and archers. The thirtieth vacates the ordinations made by heretics or schismatics.

The THIRD GENERAL LATERAN COUNCIL, A. D. 1179.

This Council was convened by Pope Alexander III, to reform a great number of abuses that had crept into the Church, to regulate discipline, and to condemn the *Albigenses*, and other reputed heretics. This Council was composed of about three hundred bishops, and made twenty-seven canons.

The first is a decree for preventing the schisms of the Church of Rome, in the elections of Popes. The second declares void the ordinations, and other acts, of the anti-popes. The third ordains, that benefices shall not be conferred but on such as are twenty-five years of age, and that no person shall be ordained bishop before thirty. The fourth regulates the equipages of bishops. The fifth settles the formalities of ecclesiastical judicature. The seventh prohibits the exacting money for induction into benefices, burials, and administration of the sacraments. The eighth

eight regulates the nomination to benefices. The ninth reforms abuses, occasioned by the privileges granted to the Knights-Templars, &c. who by virtue thereof encroached upon the authority of the bishops. The tenth prescribes rules to be observed by abbots in the government of monasteries. The eleventh forbids ecclesiastics to keep company with women. The twelfth forbids clerks and monks to exercise the business of attorneys at law. The thirteenth provides against pluralities, and enjoins residence. The fourteenth secures the revenues of the churches. The fifteenth ordains, that the estates of clergymen, gotten out of the revenues of the Church, shall be left to the Church. The sixteenth regulates chapters. The seventeenth provides against the inconvenience that happens, when lay-patrons are divided, and present several clerks to the same church. The eighteenth settles schoolmasters in all cathedral churches, for the instruction of youth. The nineteenth anathematizes magistrates, who lay taxes on the church, without the consent of the bishops. The twentieth condemns tournaments. The twenty-first enjoins a cessation of all acts of hostility, from Wednesday at sun-set to Monday morning, from Advent to the Octave after Epiphany, and from Septuagesima till the Octave after Easter. The twenty-second provides for the safety of monks, pilgrims, &c. travelling on the road. The twenty-third grants to lepers a church, priest, &c. The twenty-fourth forbids Christians to furnish the Saracens with arms, or to enlist in their service. The twenty-fifth denies to usurers Christian burial. The twenty-sixth forbids Christians to reside among the Saracens. The twenty-seventh condemns the *Albigenses*, and other reputed heretics.

The FOURTH GENERAL LATERAN COUNCIL, A. D. 1213.

This Council was called by Innocent III, for the recovering of the Holy Land, and the reformation of the universal Church. The prelates came to Rome, and composed a Council of 412 bishops, almost 800 abbots and priors, and a great number of deputies of absent bishops. The Latin Patriarchs of Constantinople and Jerusalem assisted at it in person; those of Antioch and Alexandria sent deputies thither. The ambassadors of the Emperor of Constantinople, of the King of Sicily, and of the Kings of France, England, and Jerusalem, of Cyprus, Arragon, and other princes, were present. The Pope opened the Synod with a speech concerning the recovery of the Holy Land, and the reformation of the Church. Then he caused to be read in full Council some chapters, or regulations, about the discipline of the Church, which were all drawn up in form. These chapters are to the number of seventy.

The first contains a long confession of faith. The second condemns the errors of the abbot Joachim. The third contains a general condemnation of all heretics, and their partisans, and regulates the manner of proceeding against them. The fourth concerns the Greeks. The fifth regulates the order of Patriarchs, and the rights of Popes. The sixth enjoins ordinaries to take pains in reforming their clergy. The seventh renews the ancient manner of holding provincial Councils. The eighth regulates the manner of proceeding against ecclesiastics. The ninth orders bishops to take care, that every one observe the same rites throughout their dioceses. The tenth enjoins bishops to have, in their dioceses, understanding persons, to preach the word of God, and administer the sacrament of Penance. The eleventh enjoins the settling of masters in all cathedrals. The twelfth prescribes the holding of chapters of orders every three years. The thirteenth forbids the erecting of new orders. The fourteenth is against such clergymen, as do not preserve their chastity. The fifteenth is against drunkards. The sixteenth forbids clergymen to traffic, to go to taverns, or to wear secular habits. The seventeenth forbids their feasting. The eighteenth forbids them to meddle with judgments or executions. The nineteenth forbids the putting of moveables into churches, and orders that care be taken to keep the holy vessels clean and neat. The twentieth orders, that the Chalice and the Eucharist be kept under lock and key. The twenty-first is the famous canon, that enjoins all the faithful of both sexes, who are come to years of discretion, to confess their sins, at least once a year, to their parish-priest; to fulfil the penance enjoined them, and to receive the sacrament of the Eucharist at least every Easter. The twenty-second orders, that the physicians of the body shall advise the sick to send for the physicians of the soul. The twenty-third enjoins that cathedral or other churches shall not remain vacant more than three months;

months; and that if those, to whom the election belongs, do not proceed to it within that time, the right of election for that time shall devolve to the immediate superior, who shall provide for it in three months. The twenty-fourth, twenty-fifth, and twenty-sixth, prescribe the forms of elections, and of confirmations of elections. The twenty-seventh forbids to ordain ignorant persons. The twenty-eighth orders that those, who shall have asked and obtained leave to quit their benefices, shall be obliged to quit them. The twenty-ninth forbids to have more benefices than one with cure of souls. The thirtieth forbids the giving of benefices to persons incapable, under pain of suspension. The thirty-first excludes bastards from benefices. The thirty-second orders the patrons of parochial churches to provide a sufficient maintenance for the incumbents, and enjoins the latter to serve the cures themselves. The thirty-third, and thirty-fourth, moderate the right of the procurator of bishops and archdeacons in their visitations. The ten following canons concern appeals, and the procedure of ecclesiastical judges. The forty-fifth, and forty-sixth, provide for the discharge of goods and persons belonging to the Church. The forty-seventh, and forty-eighth, regulate the form of Excommunication, and the forty-ninth that of Recusancy. The fiftieth revokes the prohibition of contracting marriage in the second and third degree of affinity, and between children of a second marriage, and the relations of the former husband, and restrains the prohibited degrees to the fourth degree of consanguinity or affinity. The fifty-first forbids clandestine marriages, and enjoins the publication of the banns. The fifty-second forbids receiving witnesses, who swear only upon hearsay, in a cause of impediment of marriage. The four following canons provide for the payment of tithes. The fifty-seventh restrains the privilege of regulars being always buried in holy ground, and of opening the churches of a place under interdict. The fifty-eighth allows the celebrating of divine offices, with a low voice, in episcopal churches, in places that are under an interdict. The fifty-ninth forbids the religious either to borrow, or to be surety, without leave from their abbot. The sixtieth forbids abbots to encroach upon the rights of bishops, in taking cognizance of marriages, imposing publick penances, granting indulgences, or doing any other functions which belong only to bishops, unless they have a permission, or lawful reason for so doing. The sixty-first forbids the religious to receive tithes from the hands of Laics. The sixty-second forbids the exposing of relicks to sale, and reforms some abuses of indulgences. The three following canons abolish the abuse, introduced into the Church, of exacting a sum of money for the benediction of abbots, ordination, admission into religious orders, and the administration of the Sacraments. The sixty-seventh is against the excessive usuries of the Jews. The sixty-eighth appoints, that Jews and Saracens shall be distinguished from Christians by their habits, and orders them not to go abroad on the day of our Saviour's passion. The sixty-ninth forbids giving them publick posts or offices. The seventieth enjoins, that Jews, who have been converted and baptized, shall not observe their ceremonies, or mix Judaism with Christianity.

These canons perfected the body of the Canon Law, and regulated the practice of ecclesiastical procedures, which are followed to this day. And this Council is in so much esteem among the Canonists, that it is commonly cited, in the Canon Law, by the name of *The General Council*.

In this Council, it is said, the Patriarch of the Maronites united his nation with the Church of Rome; that the question about the primacy of the archbishop of Toledo was debated; and that the Pope instituted the order of the Crusaders; and approved the orders of St Dominic and St Francis.

This Council, which was very numerous at the beginning, was dispersed in less than one month. The prelates, being tired with staying at Rome, did one after another ask leave to be gone, and the Pope, if we may believe Matthew Paris, made them buy their permission to depart. The war of the Pisantines and Genoese, and the troubles of Italy, soon obliged the Pope to put an end to the Council.

The FIRST GENERAL COUNCIL of LYONS, A. D. 1245.

This Council was assembled by Pope Innocent IV, with a design to depose the Emperor Frederic; and accordingly the Pope pronounced a sentence of excommunication and deposition against him. Besides this, there were three other
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affairs handled in this Council; *viz.* first, the assisting the Empire of Constantinople against the Greeks; secondly, that of Germany against the Tartars; and thirdly, that of the Holy Land against the Saracens. The Pope ordered a supply out of the revenues of benefices for the assistance of the Empire of Constantinople. To stop the incursions of the Tartars into Poland, Russia, and Hungary, he advised the people to make ditches and build castles. As to the succours for the Holy Land, he exhorts the crusaders to repentance; grants them exemptions, privileges, and indulgences; destines the twentieth part of the revenues of benefices for their assistance; counsels the Faithful to leave them, by their wills, sums, to be employed for that pious work; and forbids Christians to furnish the Saracens with arms or provisions.

The Pope likewise published, in this Council, divers regulations concerning the Canon Law; as about commissions, erections, the power of judges delegate, procedures touching appeals, accusations, excommunications, debts contracted by churches, and several other points of law.

The SECOND GENERAL COUNCIL of LYONS, A. D. 1274.

The second General Council of Lyons was called by Gregory X, in 1274, for three reasons given in the bull of indiction. I. For the re-union of the Greek Church. II. For succours to the Holy Land. III. For the reformation of ecclesiastical discipline and of the lives of the clergy. The Pope presided there in person. The Latin Patriarchs of Constantinople and Antioch were there also, with about 500 bishops, seventy abbots, and 1000 other inferior prelates. The ambassadors of the kings of France, Germany, and Sicily, and those of Michael Paleologus, Emperor of the East, were sent thither by their masters. James king of Arragon assisted at their first meeting: but the Pope refusing to crown him, unless he would pay the tribute, which his father had engaged himself to give to the holy see every year, he went away in wrath against the Pope.

The first sitting of the Council was held in the great church of Lyons on the 7th of May 1274. After the usual prayers, the Pope made a speech, and proposed to the assembly the reasons, for which the Council was assembled. He delayed the second session to the 18th of the same month. In this session he made another harangue, and put off the Council to the 28th of the same month, after having sent home part of the inferior prelates. Between these two sessions, the Pope prevailed with the bishops and abbots to grant the tenth of their revenues for the space of six years, for the succour of the Holy Land. The third session was held the 7th of June; when they read part of the decrees of the Council relating to discipline. The Greek ambassadors arrived the 24th of the same month. After having presented their letters to the Pope, they assisted at the solemn mass of the 28th of the same month, in which they sung the Creed, with the article concerning the procession of the Holy Ghost from the Father and the Son. The fourth session was held the 6th of July, in which the letters of the Emperor and of the Greek bishops were read; and one of the ambassadors swore union with, and obedience to, the Church of Rome. They likewise read a letter of the king of the Tartars, in this session. The fifth session was preceded by a solemn baptism of one of the ambassadors of that prince. They read several constitutions, and the rest were adjourned till the next day. The 17th of July, the sixth and last session was held, when they made an end of reading the constitutions; after which the Pope made a speech against irregular and debauched clergymen, and concerning their residence.

The first of the constitutions, published in this Council, is intitled, *Of the Trinity, and the Catholick Faith*. It declares, that the Holy Ghost proceeds from the Father and the Son, as from one only principle, and by a simple spiration or breathing. The following articles, to the fifteenth, are entitled, *Of elections, and the power of the elected*. The fifteenth is intitled, *Of the times of ordination, and of the qualifications of those, who are to be ordained*. The sixteenth is concerning Bigamists. The seventeenth and eighteenth relate to the office of ordinary judges, and treat of the suppression of offices, and dispensations with relation to plurality of benefices. The nineteenth is intitled, *Of postulation*, and regards the oath, which advocates and proctors are to take. The twentieth declares null all absolutions from excommunication, that are extorted either by force or fear. The twenty-first moderates the *Clementine* in relation to vacant benefices in the court of Rome, the collation

of which belongs to the Pope, by allowing the ordinaries to confer them within a month. The twenty-second forbids prelates to alienate the revenues of the Church upon any pretence whatsoever, without the consent of the chapters. The twenty-third dissolves all the orders of *Mendicants*, set up since the *Lateran* Council under Innocent III, that were not approved by the holy see; and as to those, which the holy see approved, it allows the Religious to continue in their monasteries, but forbids them to receive novices, or make new acquisitions; and allows the Religious of orders not approved, to enter into an approved order. The twenty-fourth forbids the receiving any thing for the right of procuration, if visitation has not been made in person. The twenty-fifth forbids holding of meetings, courts, or markets, &c. in churches. The twenty-sixth, and twenty-seventh, forbid usury, under great penalties. The twenty-eighth abolishes the custom of reprisals. The three last canons relate to excommunication. The first declares, that it shall be preceded by three canonical admonitions. The second, that absolutions *ad Cautelam* shall not take place, in sentences of interdicts of cities, or other places. The third declares those excommunicated, who would constrain ecclesiastical judges, by seizing of their temporalities, to revoke the sentences of interdict or excommunication pronounced by them. These constitutions are dated the 1st of November, in the third year of the pontificate of Gregory X.

The GENERAL COUNCIL of VIENNA, A. D. 1311.

This Council, at Vienna in 1311, was called by Clement V, in order to judge what concerned the templars. The first session was held, the 16th of October: near three hundred bishops assisted at it. The second was held, the 22d of May 1312.

In this Council, the extinction of the order of the templars was resolved upon, and the bull for it was published. The memory of Boniface VIII was defended, notwithstanding the instances of the King of France. A Crusade was likewise resolved upon. They condemned the Beguards and Beguins, whose errors had been proscribed, and, during this Council, the Pope made divers constitutions, which are in the five books of Clementines, published by John XXII, and inserted in the body of the Canon Law: but some of those constitutions had been made before this Council, and others after; and of those, which were made in the time of this Council, none but such as regard faith, the regulations touching the privileges of Mendicants, the study of the languages in the universities, and the condemnation of the Beguards and Beguins, take any notice that they were approved.

The GENERAL COUNCIL of CONSTANCE, A. D. 1414.

About the beginning of the XVth Century, the Church was divided; there being three Popes instead of one; *viz.* John XXIII, Gregory XII, and Benedict XIII. To extinguish this schism, they had recourse to a General Council, which should be acknowledged on all sides. John XXIII called one at Rome, in consequence of the prorogation of that of Pisa by his predecessor: but, that city being in the possession of Ladislaus, he agreed with the Emperor Sigismund, that the Council should meet at Constance, and appointed it on the 7th of November 1414. Ladislaus, who was preparing to come and besiege John XXIII in Bologna, was seized with a fit of sickness, which obliged him to return to Naples, where he died, leaving his kingdom to his sister Joan the second of that name, widow to William of Austria. John XXIII, being delivered from so formidable an enemy, departed for Constance, and arrived there the 20th of October. He opened the Council the 16th of November; but nothing was done till next year.

Sigismund arrived at Constance on Christmas-day in the evening, and some time after, the deputies of Gregory and Benedict, the Antipopes, came thither also. The deputies of the former offered, in the name of their master, to resign: but those of the latter proposed an interview at Nice, with the Emperor and the King of Arragon, in the month of April. Lewis of Bavaria, who was for Gregory, declared, that Gregory, and those under his obedience, were ready to embrace the way of cession; that it was not owing to them, that the union was not made; and that the reformation of the Church should not be attempted in that Council, provided John XXIII did not preside in it. The fathers of the Council deliberated

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upon these propositions, before they held any sessions. Most of them were of opinion, that John XXIII ought to renounce the pontificate, as well as Gregory and Benedict. John did all he could to hinder the Council from taking this resolution; but when he saw it was impossible to hinder it, and that the Council was preparing to commence a process against him, he promised to resign all right to the pontificate, provided the other two pretenders would do the same. The Council demanded of him an absolute cession, that should not depend upon the consent of the other two. He gave it in general, in case they should renounce, die, or be deposed: but soon repenting the promise he had made, he retired to the castle of Schaffhouse, which belonged to the Duke of Austria, who was come to Constance, and granted him his protection.

The Council continued, and declared, in the third session, which was held the 25th of March 1415, that the Pope's retreat did not hinder the Council's being lawful; that it could neither be dissolved, nor removed, but with the consent of the prelates; and that no person should withdraw himself from the Council without their permission. Some Cardinals opposed the continuation of the Council: but no regard was had to their opposition, and a fourth session was held on the 30th of March; in which it was declared, that a General Council, representing the whole Church, held its power immediately from Jesus Christ, and that all persons, of what state or dignity soever, even the Pope himself, were obliged to obey it in every thing that regards faith, the extirpation of schism, and the general reformation of the Church in its members, and in its head. This declaration was established by the suffrages of all nations: for it had been regulated in this Council, that every nation should give its vote.

The Council, in the fifth session, confirmed the decree made in the fourth. John XXIII was summoned to come to the Council, or to sign an act of resignation. He sent one, which was not thought sufficient, and proposed conditions of his cession, that were not agreed to. The Council, perceiving that John XXIII only sought means to elude the cession, and refused to come to the Council, began to proceed against him, in the seventh session, held on the 21st of May, and caused him to be summoned, together with the Cardinals and officers that attended him. These last obeyed, and Frederic of Austria promised to make John XXIII return to the Council: but this promise not being performed, the Council caused John to be summoned again, and suspended him from the government, with regard both to spirituals and temporals. This sentence was passed in the tenth session of the Council, which was held the 14th of May. In the following session, which was held the 25th, several heads of accusation were exhibited against John XXIII, who, being abandoned by the Duke of Austria, was brought from Friburg, where he had retired to the castle of Celle, two leagues from Constance. He promised to submit to every thing that should be determined by the Council. In the twelfth session, the Council pronounced a definitive sentence against him, by which he was deposed from the pontificate. Then they laboured to reduce Gregory XII, and Benedict XIII, or to commence a suit against them. As to Gregory, in the twelfth session he owned the authority of the Council, and renounced all right to the pontificate. But Benedict was not so easily persuaded to resign. The Council allowed him ten days, after which they declared him schismatical, and deposed from the Pontificate, if he did not do it. Commissioners were named, in the mean while, to go to Arragon, and treat with him. Gregory was confirmed, by the Council, in the dignity of Cardinal-Bishop; and the first place in the sacred college was granted him, as a recompence for the generous manner, in which he had renounced the pontificate, saving to the future Pope, in case Benedict should make a voluntary cession, the power of determining which of the two should have the precedence.

In fine, after several summons, Benedict was declared contumacious, schismatical, and deposed by the Council, in the twenty-seventh session, on the twenty-seventh of November.

After these three, who pretended to the Popedom, had been deposed, it was necessary to chuse another Pope, who should be universally acknowledged. Before they proceeded to the election, the Council drew up articles for the reformation of the Church, in its members, and in its head. They ordained a General Council to be held, five years after this was ended; and that for the future one should be held every tenth year: That the Pope might hasten the holding of that Council,

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but not retard it : That, whenever there should happen to be two pretenders to the pontificate, a Council should be immediately held ; and that the pretenders should be suspended from all power and jurisdiction, till such time as the Council was begun : That, in case an election should be made thro' fear or force, it should be null ; but that the Cardinals should not proceed to a new election, till such time as the General Council had determined the invalidity of that, which had been made. Then the Council published, in the fortieth session, the articles of reformation, which the future Pope should endeavour, with the Council. These articles are eighteen in number. None of them were disputed, but that of the Annates ; however it passed that they should be abolished.

After this the Council ordered, that they should proceed to the election of a Pope. And, that this election might be the more solemn, it was ordered, for this time only, that six prelates of every nation should be joined with the Cardinals, and that he who should be chosen by two thirds of the Cardinals, and two deputies of each nation, should be acknowledged for sovereign Pontiff. This was immediately executed. The Cardinals and deputies of the Council went into the conclave, and unanimously elected Odon Colonna, Cardinal-Deacon of St George, who took the name of Martin V, because he was elected on St Martin's Day, 1417. He was enthroned that very day, and crowned the one and twentieth of the same month. He presided in the forty-second session, which was held on the 28th of December. In the forty-third session, which was held the 21st of March 1418, he published some constitutions for the reformation of the Church. But he did not make all the regulations projected by the Council. In fine, to satisfy the decree of the Council, he appointed the future Council at Pavia, and put an end to the Council the 22d of April.

The GENERAL COUNCIL of BASIL, A. D. 1431.

This Council was convened by Pope Eugenius IV, in order to re-unite the Greek and Latin Churches.

The first session was held on the fourteenth of December, 1431 ; at which time were proposed the matters, which the Council was to treat of ; and the fathers of the Council were distributed into four deputations. The second session was not held till the fifteenth of February 1432. In this session, they renewed the decree of the Council of Constance, about the authority of the Fathers, touching faith, and the reformation of the Church, as well in its head, as in its members. Pope Eugenius, being informed of what was doing in the Council, published a decree for its dissolution. The Council sent deputies to him, to induce him to revoke that decree ; but Eugenius refused to comply ; wherefore the Council proceeded, and summoned the Pope himself. Eugenius refusing to appear, the Council, in the sixth session, pronounced him contumacious. They enjoined him to revoke his decree in sixty days ; and, that term being expired, they summoned him again to revoke his decree for the dissolution of the Council, within another term of sixty days. Afterwards they granted him a new respite of ninety days. At last Eugenius sent a bull, in the sixteenth session held on the fifth of February 1434, by which he revoked the decree for the dissolution of the Council, and approved the continuing of it, and every thing done in it to that time. He sent new Legates to the Council, who were received in the seventeenth session, in which they again renewed the decree of the Council of Constance about the authority of General Councils, which was confirmed in the eighteenth session.

The following sessions, to the twenty-seventh, were employed in the reformation of ecclesiastical matters. Then they took into consideration the affair of the Greeks, who desired that an universal Council might be held, at which their bishops should be present. After this there were contests about the place, where the Council should be held. The Pope declared it should assemble at Florence, and sent galleys to bring the Greek ambassadors ; and the Council sent also some on their part. Those of the Pope prevented them ; and the Emperor John Paleologus embarked in them, with his bishops and officers.

During this negotiation, the Council proceeded against the Pope ; and, upon his not appearing at the time they had appointed, they declared him contumacious. The Pope, on his part, transferred the Council to Ferrara, and opened it the tenth of January 1438. Notwithstanding this, the bishops of the Council of Basil

continued to proceed, although the Pope had transferred that Council to Ferrara. The Pope came to that city himself, declared void all that had been done at the Council of Basil, since the translation of that Council. On the other hand, the Council declared the calling of the Council of Ferrara null and void. At last, the Greek Emperor, the Patriarch of Constantinople, and the other Greek bishops, arrived, and came to Ferrara, where the deputies of the Greeks had several conferences with the Latins about Purgatory, &c.

The Pope transferred the Council of Ferrara to Florence, where the disputes between the Greeks and Latins were continued. At last the Greek Emperor obliged the Greeks to sign a decree of union between the two Churches, in which the Greeks approved the doctrine of the Latins, and acknowledged the Pope's authority, agreeably to the canons and decisions of Councils. This decree of union was signed on both sides on the fifth of July 1439.

In the mean time, the prelates, who were assembled at Basil, proceeded against Pope Eugenius, deposed him on the seventh of May, that same year, and deputed commissioners to elect a Pope. These commissioners elected Amadeus Duke of Savoy, who was retired into the solitude of Ripallia, in the diocese of Geneva, where he lived as a hermit. His election was confirmed by the Council, and he was named Felix V. Pope Eugenius and the Council of Basil mutually condemned each other. France continued to acknowledge Eugenius for Pope, and, in the mean while, in an assembly held at Bourges in 1440, approved the decrees of the Council of Basil relating to discipline, with some modifications. In Germany, a new General Council was proposed, to judge of the rights of the two Popes. Pope Eugenius transferred the Council of Florence to Rome, by his bull of the third of May 1442.

The Council of Basil still continued: but, on the tenth of August, Felix retired to Lauzana, with part of his Cardinals, and would not come any more to Basil, notwithstanding all the instances they could make. At last the wars of Germany, the retreat of the prelates, subjects of King Alphonfus, the instances which the Emperor made for holding a new Council, the absence of Felix, and the little assistance the prelates could hope for at Basil, obliged them to break up, after having appointed a General Council to be held three years after in the city of Lyons. This decree was published in the forty-fifth session of the Council of Basil, held the 16th of May 1443.

The schism continued to the death of Eugenius IV, which happened on the 23d of February 1447. Nicolas V, who was elected in his place on the sixth of March, a gentle and peaceable man, willingly listened to the proposals of an accommodation made him by the Christian princes. Felix, and his adherents, being as much disposed to peace, the accommodation was made upon advantageous conditions to both parties; by which it was stipulated, that Felix should renounce the pontificate, but should be the first Cardinal, and perpetual Legate from the holy see in Germany; and that Nicolas V should be acknowledged for lawful Pope.

The GENERAL COUNCIL of TRENT, A. D. 1545.

This was the last General Council that has been held, the Popes since that time not thinking fit to expose their authority to the encroachments that have been, and might again be made upon it by such assemblies.

This Council was convened by Pope Paul III, and assembled at Trent, a town on the confines of Tirol, between Italy and Germany, on the 13th of December. The bishops, at first, ordered the manner of proceeding in the Council, and decreed, that they should not vote by nations, according to the precedents of the Councils of Constance and Basil; that method appearing to them unfair, and being the occasion of disorder. It was therefore resolved, that every one should have the freedom to vote in his own person, and that the matters in question should be governed by the majority, according to the practice of the last Lateran Council under Leo X. The Protestants insisted upon a Council perfectly independent of the Pope. They pretended likewise, that the laity ought to have the liberty of voting: but to prevent such an imputation upon the Council, they stiled themselves, *The Holy Oecumenical Council*, and not the Council representing the universal Church, (which latter was the form of the Councils of Constance and Basil,) that the Protestants might have no pretence of saying, that since the laity were members

of the Church *represented*, they ought also to be members of the Church *representing*. The third session was held February 4, 1546, where there were present five new Cardinals, six archbishops, thirty bishops, and a great many abbots : here the Creed of Constantinople was read ; and, that there might be time given for the bishops upon their journey, the fourth session was prorogued to the 4th of April ; at which there were present nine archbishops and forty-one bishops. Then, according to the custom of antient Councils, the number of the canonical books of the Old and New Testament, and the traditions conveyed down by the Church, from the apostles to the present age, were settled. The Council likewise declared, that the Vulgar Latin translation ought to be esteemed authentic. In the fifth session they decreed what was necessary to be believed concerning *Original Sin* ; the Council declaring amongst other things, *That tho' this sin be remitted in Baptism, yet concupiscence, which is the effect of sin, remains*. The sixth session, upon the occasion of some disturbances in Germany, was adjourned to the 13th of January 1547, in which the decree concerning *Justification* passed, wherein 33 errors were condemned ; some of which were the tenets of the Pelagians, who allow too much to the will, assisted only by natural strength : Others of these censured opinions were held by the Lutherans, who ascribe all to the grace of God, which, say they, governs and over-bears the *will* by an irresistible force. The seventh session was held on the 3d of March, when they published a decree concerning the Sacraments in general, *i. e.* concerning the number, person instituting, the necessity, efficacy, matter, form, and minister of the Sacraments.

In the eighth session, held on the 11th day of March, a translation of the Council to Bononia was resolved on, upon the account of a report of the plague being in Trent ; but this resolution being opposed by the bishops of Germany, who continued to sit at Trent, after the Italians were gone off, the Council was re-commenced, or rather continued at Trent the first of May, under Pope Julius III in 1551. In the thirteenth session held that same year, October 11, a decree concerning the Eucharist was read ; in which the Council concluded against the Sacramentarians, *That Jesus Christ was really present in the holy Sacrament of the altar* ; and against the Lutherans, they confirmed the doctrines of *Transubstantiation, the adoration of the Host, and the presence of Jesus Christ, at other times besides that of actual receiving*. They refused to define the point of communion under both kinds for the laity, and the sacrifice of the Mass ; that the Protestant divines, who seemed very much concerned in the settling of these disputes, and to whom they had granted a *safe conduct*, might have time to arrive, and propose the reasons of their opinions to the Council. In the fourteenth session, begun November 25, 1551, the doctrine of the Church concerning the Sacraments of Penance and Extreme Unction were declared. As to Penance, the Council set forth the necessity and institution of this Sacrament, how it differed from Baptism ; and enlarged upon the three branches of it, *viz.* contrition, confession, and satisfaction : they likewise set forth the institution and effects of Extreme Unction. In the fifteenth session, begun the 15th of January 1552, they granted a new *safe conduct* to the Protestants, and adjourned till the first of May, to give others time to represent their reasons to the Council, concerning *communion in both kinds, the sacrifice of the Mass, and the sacraments of Orders and Marriage*. The divines, in the mean time, held congregations to state the disputes about marriage, and to form decrees upon their conclusions, in order to propose them in the sixteenth session ; which being appointed, and ready to commence on the 28th of April, they understood that Maurice, Elector of Saxony, having joined his troops with those of the Marquis of Brandenburg and Landgrave of Hesse, in defence of Lutheranism, had made himself master of Augsbourg, and seemed to threaten the security of Trent.

This turn of affairs obliged the Legates to suspend the Council by the permission of Julius III ; neither had they any opportunity of setting it on foot again during the pontificates of Marcellus II, and Paul IV. But Pius IV convened it again by his bull dated the 29th of November 1560, to be held on Easter-day the year following. In this bull, he did not make use of the term Continuation ; that word being very offensive to the Protestants, because they knew themselves condemned in several articles in the former session of the Synod. However, tho' the Pope forbore the *term*, he expressed the *thing*, declaring, that the Oecumenical Council being suspended by reason of the wars, he took off this suspension, and convened it in the same town of Trent, with the consent of the Emperor, Kings, and

and other Christian Princes. And because, at the time assigned for the new opening of the Council, there was but nine bishops arrived at Trent; the first session, *i. e.* the seventeenth of the Council, were not held till the 18th of January, 1562; in which a decree only was drawn up and read, declaring, that the Council intended to treat upon all those heads, which they thought proper to compose the differences relating to religion, and which were necessary for the correction of abuses, the reformation of manners, and for the restoring of peace and good order to the Church. In the eighteenth session, there was a decree made concerning the index or catalogue of prohibited books; but this index was not published during the sitting of the Council, that the Protestants might not be disobliged, by finding themselves condemned in their writings: There was likewise a safe conduct granted not only for the Lutherans of Germany, but for all other nations.

In the twentieth session, the ambassadors of the King of France being arrived embarrassed the Council's proceedings: for these ambassadors not only demanded (like the Imperialists) that the proposal of the Spaniards should be rejected, who would have had a declaration pass, that the Council was only a Continuation of the former; but the French insisted on the contrary, that the Council should be declared a new one; because otherwise not only the Protestants of Germany, but likewise those of France, would never own it: To this the Pope's Legates having replied, that they had no commission to change any thing, and much less to make a new form of indictment, the ambassadors of the Emperor and France acquiesced at last, for fear the Council should break up. In the mean time, the ambassadors of the Emperor and Duke of Bavaria, those of Hungary and Bohemia, together with those sent from the French King, desired, that, for the gaining of the Protestants, communion under both kinds might be allowed. This matter was discussed in several congregations; after which, in the twenty-first session, the Council made a decree, *That it was matter of faith to believe, that communicating in one kind, as to the laity, and clergy that do not consecrate, is sufficient for salvation*; and so, without dwelling upon this point any longer, they examined the sacrifice of the Mass; the decree concerning which, being read in the twenty-second session, sets forth, *That the unbloody sacrifice of the Eucharist is a daily representation of that upon the cross; that it is propitiatory for the living, and for the faithful who are deceased; that it is offered to God alone, tho' sometimes in honour of the saints, and out of regard to their memory.* Afterwards having, according to their customary proceedings, made two decrees for the reformation of manners and discipline, they fixed the twenty-third session for the 12th of November; but the Emperor Ferdinand, and King Charles IX of France, insisting upon a reformation of the court of Rome, they were obliged to defer it till July 1563.

Now the Pope having satisfied these Princes, by letting them understand, that he had already begun the reformation desired, and that his zeal in this matter would go on as far as could be reasonably expected, the twenty-third session commenced on the fifteenth of July, in which the Council decreed the doctrine of the Sacrament of Orders, *i. e.* *That there were always seven Orders in the Church, some of which are greater than others: That those only are priests, who receive Ordination from Bishops: That Orders are a sacrament, &c.* In the twenty-fourth session held the eleventh of November, the Council declared, *That Marriage is a true Sacrament; that the state of marriage ought not to be preferred to virginity or celibacy, &c.* The twenty-fifth and last session was held upon the 3d and 4th of December, in which there were three decrees published concerning Purgatory, Invocation of saints, and the use of Indulgences. After this, the Council remitted all disputes and contested senses, which might arise concerning the meaning of their decrees, to the Pope's determination. And thus ended this famous Council, which had been thrice convened in the space of eighteen years, having continued from 1545 to 1563, under the pontificates of five Popes, *viz.* of Paul III, Julius III, Marcellus II, Paul IV, and Pius IV.

In England, every bishop was obliged (formerly) to hold a Synod in his diocese once a year. This Lindwood seems to deliver as the rule of the English Church: And the same is established in the designed reformation of the canons, drawn up in the reign of King Henry VIII. SPELMAN'S
Councils V. 2.
LINDWOOD,
Constit. Angl.

To these annual Synods all the clergy, who had any benefice within the diocese, were obliged to come, under the penalty of suspension. The Regulars too, Reform. leg
eccl. c. 20.

well

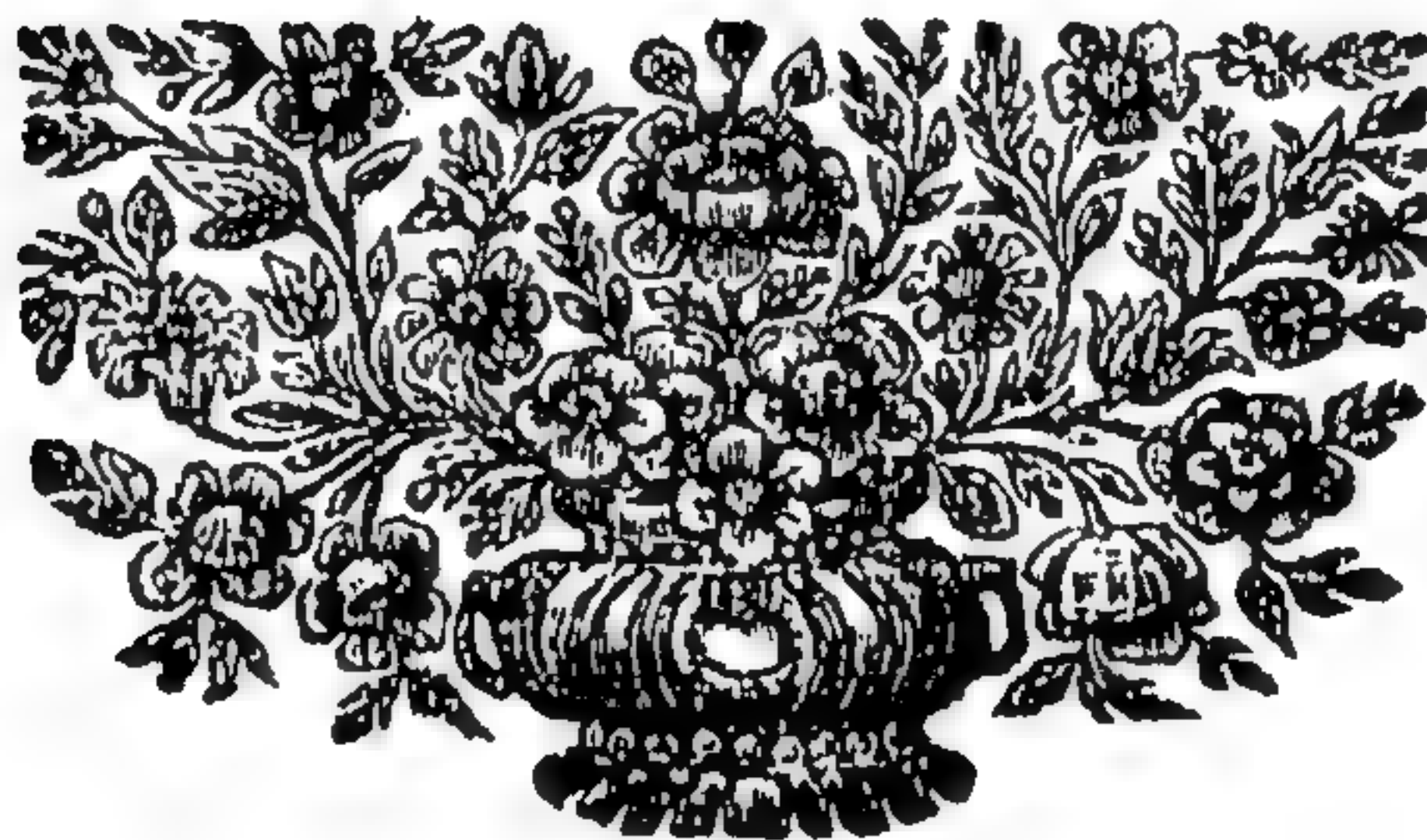
well abbots as monks, were bound to this attendance; excepting those, who, in process of time, were exempted from episcopal jurisdiction. If the diocese was small, and had but one archdeaconry in it, the whole clergy met together at once. If it were larger, the bishop sometimes divided his Synods according to the number of his archdeacons, and held his diocesan Council at several times, and in several places: but still the method of business was the same in all.

The form of holding these diocesan Synods was as follows. The clergy, in solemn procession, came to the church assigned, at the time appointed by the bishop, and seated themselves according to the priority of their ordinations. Then the deacons and laity were admitted. The bishop, or, in his absence, the vicar, when the office for the occasion was over, made a solemn exhortation to the audience. Then a sermon was preached: after which, if the clergy had any complaints to make, or any thing else to offer, they were heard by the Synod. The complaints of the clergy being over, the laity made theirs. Then the bishop proposed his diocesan constitutions to them. After which, if nothing remained to be done, he made a Synodical exhortation, by way of injunction to the clergy; and all concluded with solemn prayers suited to the business. The form, at the conclusion of the first day, called *Benedictio primæ diei*, was this: *Qui dispersos Israel congregat, ipse vos hic & ubique custodiat. Amen. Et non solum vos custodiat, sed ovium suarum custodes idoneos efficiat. Amen. Ut cum summo pastore Christo de gregum suarum pastione gaudeatis in cælo. Amen. Quod ipse parare dignetur, &c.* The benedictions of the other days were much to the same purpose.

The common time allowed, for dispatching the business of these Synods, was three days; and a rubric was settled, to direct the proceedings in each of them. But, if the business could be dispatched in a shorter time, the assembly continued no longer than was necessary.

The first thing done, in these diocesan Synods, was the bishop's making his Synodical enquiries, of which the antient forms are still extant. Next the Synodical causes were heard. Then the bishop reported to his clergy what had been decreed in larger provincial Synods. And, lastly, he published his own diocesan constitutions, which being read, and agreed to by the Synod, were from that time in force within the diocese, provided they were not contrary to the decrees of some superior Council of the province. Of these we have several collections published in the volumes of the English Councils, and many more are still remaining in the bishops registers.

These diocesan Synods were continued in England till the reign of Henry VIII, that is, till the commencement of the Reformation.



T.



THE TABERNACLE. Among the Hebrews, was a kind of building, in the form of a tent, set up, by express command of God, for the performance of religious worship, sacrifices, &c. during the journeying of the Israelites in the wilderness; and, after their settlement in the land of Canaan, made use of for the same purpose, till the building of the temple of Jerusalem by king Solomon.

The Tabernacle was covered with curtains and skins. It was divided into two parts; the one covered, and properly called the *Tabernacle*; and the other open, called the *Court*. The covered part was again divided into two other parts; the one called *The Holy of Holies*; and the curtains which covered it were made of linen of several colours embroidered. There were ten curtains, twenty-eight cubits long and four in breadth. Five curtains together made two coverings; which, being made fast together, covered all the Tabernacle. Over the rest there were two other coverings; the one of goats hair, and the other of sheeps skins. These veils, or coverings, were laid on a square frame of planks resting on bases. There were forty-eight large planks, each a cubit and a half wide, and ten cubits high; twenty of them on each side, and six at one end to the westward; each plank was supported by two silver bases: they were let into one another, and held by bars running the length of the planks. The east end was open, and only covered with a curtain. The *Holy of Holies* was parted from the rest of the Tabernacle by a curtain made fast to four pillars, standing ten cubits from the end. The whole length of the Tabernacle was thirty two cubits, that is about fifty foot; and the breadth twelve cubits, or nineteen foot. The end was thirty cubits high: the upper curtain hung on the North and South sides eight cubits, and on the East and West four cubits.

Exodus,
passim.

Du PIN.
Hist. du
Vieux Test.

The court was a spot of ground 100 cubits long, and fifty in breadth; enclosed by twenty columns, each of them twenty cubits high, and ten in breadth, covered with silver, and standing on copper bases, five cubits distant from one another; between which there were curtains drawn, and fastned with hooks. At the East end was an entrance twenty cubits wide, covered with a curtain hanging loose.

The ark was in the sanctuary: it was a square chest, made of *Sbittim* wood, two cubits and a half long, and one cubit and a half wide and deep. It was covered with plates of gold, and had a golden cornish, which supported the lid. On the sides of it were rings, to put poles through, to carry it. The covering was all of gold, and called the *Propitiatory*. There were two Cherubims on it, which covered it with their wings: the tables of the law were in the ark, which was therefore called *the ark of the testimony*, or *of the covenant*. See **ARK OF THE COVENANT**.

The table was made of Cedar, covered with gold: it was two cubits long, one in breadth, and one and a half in height. It stood on four feet, and was carried by wooden bars plated with gold. They laid on it the shew-bread, which was changed every day. See **SHAW-BREAD**.

The candlestick was of pure gold, and had seven branches, three on each side, and one in the middle. Each branch had three knobs like apples, and three sockets in the shape of half almond shells. On each branch was a golden lamp, with golden snuffers to dress them. *See CANDLESTICK (GOLDEN).*

There were two altars; the one for the burnt-offerings, five cubits in length and breadth, and three in height. It was hollow, and was covered and lined with brass plates, and open both at top and bottom. In the midst of it was a copper grate standing on four feet, a cubit and a half high, and fastened with hooks and rings. On this altar was burnt the wood and the offerings. There were all necessities for this service; as kettles, ladles, tongs, hooks, &c.

The altar of incense was but one cubit in length and breadth, and two cubits high. It was plated with gold, and had a crown of gold over it. This altar was in the sanctuary with the ark: that of the burnt-offerings was in the Tabernacle on the North side, and the table opposite to it on the South side. In the court was a great copper basin on a pillar, with several cocks for water to run out, for washing the hands of the ministers. *See ALTAR.*

Exod. xl.

The tabernacle was finished, and set up on the first day of the first month of the second year, after the departure out of Egypt. When it was set up, a dark cloud covered it by day, and a fiery cloud by night. Moses went into the Tabernacle to consult the Lord. It was placed in the midst of the camp, and the Israelites were ranged orderly about it, according to their several tribes. When the cloud arose from off the tabernacle, they decamped: the priests carried those things, which were sacred; and the Levites all the several parts of the Tabernacle. Part of the tribes went before, and the rest followed; and the baggage of the Tabernacle marched in the center.

De Legib.
Hebr. i. 3.

The learned Spencer has endeavoured to prove, that the Jewish Tabernacle, and all its furniture, was an imitation of the *portable Temples* of the heathens, and of the custom of carrying their gods along with them, in their migrations from one country to another. So Virgil speaks of the Trojan deities carried by Æneas in his travels:

Errantesque deos, agitataque numina Trojæ.

The Tabernacle was brought into the land of Canaan by Joshua, and first set up at Gilgal. Here it rested, till the land was conquered. Then it was removed to Shiloh, and afterwards to Nob. Its next station was at Gibeon; and here it continued, till it was removed, with all the holy vessels, into the temple, which Solomon had built at Jerusalem. *See TEMPLE OF JERUSALEM.*

Levit. xxiii,
and xxxiv.

T A B E R N A C L E S (THE FEAST OF). A solemn festival of the Hebrews, observed after harvest, on the the fifteenth day of the month *Tisri*. It was one of the three great solemnities, wherein all the males were obliged to present themselves before the Lord; and it was instituted, to commemorate the goodness of God, who protected the Israelites in the wilderness, and made them dwell in booths, when they came out of Egypt. The Greek word (*Σκηνοπῆγια*) used to express this festival, signifies the *making* of *Tents* or *Tabernacles*.

The manner of celebrating this festival was as follows. Upon the first day of the feast, they began to dwell in booths, and so continued for seven days. These booths were made of boughs of trees, like arbors or bowers. They were placed in the open air, and were not to be covered with clothes, nor made too close by the thickness of the boughs; but so loose, that the sun and the stars might be seen, and the rain descend through them. In these they eat, and drank, and slept, during the continuance of the festival. But sick persons, who could not bear the smell of the earth, might stay at home: the Rabbins also freed women and little children from this obligation. If the rain likewise proved so great, that they could not live dry, or the cold so intense, that it endangered their healths, they might all return to their houses.

Nehem. viii.
25.

In the time of Nehemiah, they made their booths, some upon the roofs of their houses (which were flat) some in their court-yards, and some in the streets.

The command, in the Law, concerning the boughs and branches of trees to be used in this festival, being expressed in a general way, *Ye shall take unto you, upon the*

the first day, boughs of goodly trees; there arose a dispute, between the Pharisees and the Sadducees, for what end these boughs and branches were appointed. The Sadducees held, that they were for making of the booths; but the Pharisees determined that these were branches and fruit of trees, that they were to carry in their hands at this festival.

Upon the first day of the feast, therefore, they prepared branches of palm, willow, and myrtle, and tied them together with gold or silver twist, or with other strings or twigs; and these they carried in their hands all the time of the feast. Once every day, they came into the court of the temple and went about the altar, and held their boughs bending towards it; and cried *Hosanna*, or *save now, O Lord*; *O Lord, send us now prosperity*. Upon the seventh day, they compassed the altar seven times: this was called the great *Hosanna*; and every day, when they went away, they said, *Beauty be to thee, O altar! Beauty be to thee, O altar!*

The ceremony of *drawing, and pouring out of water* gave them the greatest joy and delight, of any that belonged to this festival; insomuch that the Talmudists have this noted saying: *He who never saw the rejoicing of drawing water, never saw rejoicing in all his life*. The manner was thus: When the parts of the daily sacrifice were laid upon the altar, one of the priests, with a golden vessel, went to the fountain of Siloam, and there filled it with water. He returned back into the court, through the water-gate; and when he came there, the trumpets sounded. Then he went up to the rise of the altar, where stood two basins, one having wine in it; and into the other he poured the water: next he poured either the wine into the water, or the water into the wine, and lastly poured them out mixed together, by way of libation.

This custom is supposed to be alluded to by our Saviour, when he cried, upon the last and great day of the feast; *If any man thirst, let him come unto me, and drink, &c.* It is difficult to find a tolerable reason for this practice at the feast of tabernacles, especially since the Jewish writers afford no satisfaction concerning it. Perhaps it might be done in memory of that water, which followed the Israelites, all the time they were in the wilderness, without which they must have perished.

After the service of the daily sacrifice, were offered the additional sacrifices, which, with the daily sacrifices of the time, amounted to two hundred and fifteen, the number of years that the Israelites continued in Egypt. At this festival all the four and twenty courses of the priests attended; and it was so managed, that every course should have a share in offering one beast or other every day till the solemnity ended.

At the offering of these additional sacrifices, there were peculiar Psalms sung by the Levites: upon the first day, the hundred and fifth; upon the second, the twenty-ninth; upon the third, the fiftieth, beginning at the sixteenth verse; upon the fourth, the ninety-fourth, beginning at the sixteenth verse; upon the fifth, the ninety-fourth, beginning at the eighth verse; upon the sixth, the eighty-first Psalm, beginning at the sixth verse; and upon the seventh, the eighty-second Psalm, beginning at the fifth verse.

When these sacrifices were finished, the people went home to dinner, after they had sung their *Hosanna* about the altar, with their palms in their hands. After dinner, they usually spent some time in the divinity-schools, or in the study of the law, till the time of the evening sacrifice.

About night, they began their rejoicing for *the pouring out of water*. For this purpose, they went into the court of the women, who were placed in balconies round about the court.

Here the Levites, with their harps, psalteries, cymbals, and other instruments, began to play. In the mean time, the elders of the people, the members of the *Sanhedrim*, rulers of the synagogues, doctors of the schools, and all, who were distinguished by the dignity of their office, fell a dancing, leaping, and capering, singing songs and doxologies, with lighted torches in their hands; and this wild sort of devotion held for the greatest part of the night. At last, when the night was far advanced, two priests, standing in the gate of Nicanor, blew their trumpets; and this concluded the solemnity.

In this manner was the celebration of the *feast of Tabernacles* every day; only with this difference among the days, that, upon the night before the Sabbath that fell within the feast, and upon the last night of the seven days, they did not dance;

dance ; but upon the seventh day they went round about the altar seven times, with their branches, in memory of the overthrow of Jericho ; for which reason, or because palm-branches were the chief in the bundle, it was called *dies palmarum*, *the feast of palms*.

Notwithstanding the feast of *Tabernacles* was commanded to be annually celebrated, yet (which is very surprising) it was never observed, at least in the principal circumstance of dwelling in booths, from the time of Joshua, till after their return from Babylon, in the days of Nehemiah, which was at least the space of a thousand years, and the most flourishing time of their common-wealth. *Since the days of Joshua, the son of Nun, unto that day, had not the children of Israel done so.*

Nehem. viii.
17.

Exod. xx.
32, 34.

T A B L E S O F T H E L A W. Two Tables, on which were written the Decalogue or Ten Commandments, given by God to Moses, upon Mount Sinai.

Many questions have been started about these Tables, concerning their matter, form, number, author, and contents. Some suppose them to have been made of wood ; others of precious stone. These again are divided ; some supposing them to have been of ruby, and others of carbuncle. Some Oriental authors pretend, they were ten in number ; and others seven : but the Hebrews acknowledge no more than two. Moses observes, that these Tables were written on both sides. Many think, they were transparent, so that they might be read through. Others are of opinion, that the same ten commandments were written on each of the two Tables : and others, that the ten were divided, five being written on one Table, and five on the other.

D'HERBE-
LOT, Bibl.
Orient.

Moses says expressly, that the Tables were written by the hand of God. Some understand this literally, and suppose them to be written by God himself. Others ascribe it to the ministry of an angel ; and others explain it by an order of God to Moses to write them. The Mohammedans say, that God commanded the Archangel Gabriel to make use of the pen, which is the invocation of the name of God, and of the ink, which is taken out of the river of light, and therewith to write the Tables of the Law.

chap. x. 4.

When Moses brought these Tables down from the mount, and saw the idolatry, into which the children of Israel had fallen, he dropt them out of his hands, and by the fall they were broken to pieces. But this loss was repaired, by the second Tables, which God gave to Moses, and in which he commanded him to write down the words of the covenant, which he had made with Israel. From hence St Austin and St Cyprian have concluded, that these latter Tables were not written by the hand of God, tho' the first were. But Moses, in Deuteronomy, takes express notice, that God himself wrote them. Whence it follows, either that they were both written by the finger of God, or that neither of them were so written. It is sufficient to suppose, that God inspired Moses, and by his Spirit enabled him to write the laws, he intended for the government of his people.

D'HERBE-
LOT, *ibid.*

The Mohammedans relate, that, when Moses let fall the first Tables, and brake them, the angels carried the pieces into heaven, excepting one piece of the bigness of a cubit, which was left behind, and afterwards put into the ark of the covenant.

T A B L E O F S H E W - B R E A D. See SHEW-BREAD.

T A C I T A (D E A). See SILENCE.

General Hist.
of China, &c.
V. 3.

T A I K I or L I. So the *Literati*, or sect of the *Learned*, in China, call the supreme Being, or first Cause of all things. They say, it is impossible to describe him, he being separated from all imperfections of matter. However they compare him to the ridge of a house, which serves to unite the roof ; to the root of a tree, the axle of a chariot, and a hinge. According to these philosophers, he is a real Being, which had existence before all things, and yet is not distinguishable from them, being the same thing with the heaven, the earth, and the five elements, insomuch that every thing in a sense may be called *Tai ki* or *Li*.

The reasoning of these philosophers concerning the nature of *Tai ki* is in effect a denial of the existence of a God ; and tho', like the Epicureans, in words they allow a supreme Being, or first Cause of all things, they are in reality a sect of downright Atheists.

TALAPOINS. Priests or Fryars of the Siamese, and other Indian nations. They reside in convents, which are square enclosures, in the center of which stands a temple, and round it the cells of the Talapoins, like so many tents in a camp. There are likewise female Talapoins, who live under the same regulations as the men, and in the same convents. They have likewise *Nens*, or young Talapoins, who wait upon the old ones, and receive their education from them. Each convent of Talapoins is under the direction of a superior, whom they call a *Sancrat*. See *SANCRAT*.

F. TA-
CHARD's tra-
vels.
LA LOU
BERE's descrip-
tion of Siam.

These priests subsist wholly upon the sins and the liberality of the people: for they undergo a course of penance for the iniquities of such as bestow upon them their charitable benevolence. They are extremely indulgent and hospitable to strangers, and there are two lodges on each side of the entrance to their cells, which are wholly reserved for the accommodation of their guests. They are under an indispensable obligation to live single, and those, who offend against chastity, are burnt at a stake. They are examined from time to time, with respect to their learning, and qualifications for their sacred function; and such as upon trial are found deficient, are immediately degraded, and reduced to the state of seculars.

The Talapoins preach, the day after the new and the full moon, and constantly twice a day from the beginning of an inundation to its decrease. The preacher sits cross-legged in a large elbow chair, and always takes his text out of the Proverbs or wise-sayings of *Sommona-codom*. After the text is read, the congregation, lifting up their hands to heaven, and bowing their heads, cry out, *'tis the word of God, and the perfect truth*. The Talapoins keep several fasts, particularly at such times as inundations happen. In their prayers they make use of a chaplet, consisting of one hundred and eighty beads. They sit upon the ground, with their hands lifted up, and closed together, and their eyes intently fixed on an idol, which is placed on a very high table. They are obliged to keep their heads, beards, and eyebrows shaved, and the time for this operation is at the new and full moon. At the full moon of the fifth month, they wash their idols with perfumed water, but never presume to touch their heads.

The Talapoins never rise in a morning, till it is light enough to see the veins of their hands, lest in the dark they should kill some insect or other, which by their law they are forbidden to do. As soon as they are dressed, they attend their superior to the temple, and there sing or read over some set forms of prayers. At every syllable they pronounce, they flirt their *Talapats*, or fans, which they always carry in their hands. After morning-service, they go from door to door, to collect alms. They never speak a word, but immediately withdraw, if they find the person not inclined to relieve them. After their morning collection, they go to breakfast, always remembering to offer the first morsel to their idol. After breakfast is over, they retire to the usual employment of the convent, reading, prayer, and meditation. After dinner, they instruct the young Talapoins committed to their care, and then for a short time repose themselves: afterwards they perform evening-service, in the same manner as in the morning.

Every one is at liberty to take upon him the function of a Talapoin, and lay it down again at pleasure. When any one is inclined to be made a Talapoin, he first obtains the consent of some superior. Then his friends and relations attend him in procession to the convent, singing and dancing all the way. There they shave his head, beard, and eye-brows, and he receives the habit from the hands of the *Sancrat*. The ceremony of admission is performed with a mysterious form of words, pronounced by the *Sancrat* himself.

TALASSIUS. A god, who, according to the Romans, presided over marriage; as *Hymen* or *Hymenæus* did among the Greeks. The origin of this deity is thus related. Liv. l. 1.
Plut. in Ro-
mulo.

At the time when the Romans ravished the Sabine women, who came to Rome to see certain plays instituted by Romulus, some young men, who carried off a very beautiful virgin, went crying along the Streets, *Talassio, Talassio*, letting the people know thereby, that she was designed to be the wife of *Talassius*, a valiant young Roman, and greatly beloved by the people. This marriage proving fortunate, *Talassius* was deified after his death, and invoked by the Romans in their marriages.

SERRARIUS,
de Rabbin.
l. i. c. 9.

BARTOLOCI,
Bibl. Rabbin.

T A L M U D. A collection of the doctrines of the religion and morality of the Jews. The origin of this work is as follows.

Judah the Holy had no sooner compleated the *Misna*, but one Rabbi Chua, jealous of his glory, published quite contrary traditions; a collection of which was made under the title of *Extravagants*, and inserted with the *Misna*, in order to compose one and the same body of Law. See MISNA.

Notwithstanding that the collection made by Judah seemed to be a compleat work, yet two considerable faults were observed in it: one, that it was very confused, the author having reported the opinions of different doctors, without naming them, and determining which of these opinions deserved the preference: the other (which rendered this body of Canon Law almost useless) that it was too short, and resolved but a small part of the doubtful cases and questions, that began to be agitated among the Jews.

To remedy these inconveniences, Jochanan, with the assistance of Rab and Samuel, two disciples of Judah the Holy, wrote a commentary upon their master's work. This is called the Talmud of Jerusalem; either because it was composed in Judea, for the use of the Jews that remained in that country, or because it was written in the common language spoken there. The Jews are not agreed about the time that this part of the *Gemara*, which signifies *Perfection*, was made. Some believe it was two hundred years after the destruction of Jerusalem: others reckon but a hundred and fifty; and maintain, that Rab and Samuel, quitting Judea, went to Babylon, in the two hundred and nineteenth year of the Christian Æra. However, these are the heads of the second order of doctors, called Gemarists, because they composed the *Gemara*. See GEMARA.

There was also a defect in the Jerusalem Talmud: for it contained the opinions of but a small number of doctors. For this reason the Gemarists, or commentators, began a new explication of the traditions. Rabbi Asa, who kept a school at Sora near Babylon, where he taught forty years, produced a commentary upon Judah's *Misna*. He did not finish it; but his sons and scholars put the last hand to it. This is called the *Gemara*, or Talmud, of Babylon, which is preferred before that of Jerusalem. It is a very large collection, containing the Tradition, the Canon Law of the Jews, and all the questions relating to the Law.

In these two Talmuds is contained the whole of the Jewish religion as it is now professed by that people; who esteem it equal with the law of God. Some Christians set a great value upon it, whilst others condemn it as a detestable book, and full of blasphemies: but a third sort observe a just medium between these opposite opinions.

Though the Talmud was received with general applause by the Jews, yet there started up a new order of doctors, who shook its authority by their doubts. These were called Sebarim, or opiniative doctors, and were looked upon by the Jews as so many Sceptics, because they disputed without coming to a determination upon any thing. See SEBARIM. See also the articles CARAITES and RABBINS.

T A M M U Z. The fourth month of the Jewish ecclesiastical year, and the tenth of the Civil. It answers to the month of June.

On the seventeenth day of this month, the Jews kept a fast, in commemoration of the worship of the golden calf, and the punishment that followed thereupon. In this same month they commemorated what happened to Miriam, the sister of Moses, who was struck with a leprosy for murmuring against him.

Tammuz is also the name of a Pagan deity, supposed to be the same as *Adonis*. See ADONIS.

T A N A I M [*Hebr.*] *Tanaites*. An order of Jewish doctors, thro' whose hands the Oral Law and Traditions of that people are supposed to have been delivered down. The word properly signifies *Teachers*. And as the work of the *Misna* is ascribed to these doctors, they are likewise styled *Misnic Doctors*; and to some of them they give the title of *Abba*, which signifies *Father*.

They place Ezra at the head of the Tanaites, preservers of the traditions: but the rabbinical genius sufficiently appears in the different things they relate of him. Some confound him with Zorobabel; others with Malachi. Others make him cotemporary with Baruch, who delivered to him the traditions at Babylon. And lastly, some say, he lived in the same age with Plato and Demosthenes, and yet place him

him in the times of Alexander the Great, when that Prince made his entry into Jerusalem.

The Jewish historians are still less exact about Simeon the Just, whom they make successor to Ezra. They consider him as the last of the great synagogue, who survived all the rest, and preserved the traditions; and they confound him with Jaddua, who received Alexander the Great into their city; and the better to disguise him, they make him succeed Jehoshua in the high priesthood. Nor should we be better instructed in the *History of the Jews*, if we should give an account of all these preservers of the traditions, down to Judah the Holy, who committed them to writing.

The Jews, who neglect other parts of their history, are fondly devoted to those persons, who have preserved their traditions. They ascribe to them the most extraordinary actions: their lives abound with miracles; and the Jewish writers think it a duty incumbent upon them, to preserve, at least, their names. These doctors, they pretend, are frequently assisted by the *Bath Col*, or *daughter of a voice*; and they ascribe to them the privilege of speaking to angels, the power of commanding devils, and restraining forcerers. To each of these Tanaites are attributed some particular precepts. The doctors of the great synagogue, established by Ezra, commanded *not to precipitate judgments, to make many disciples and ordinances*. Simeon the just, one of the Tanaites, said, *The world was built upon the Law, upon religious worship, and upon the retribution of benefits*. Josès, the son of Jochanan, said, *That that door of the house was to be opened, which was towards the highway, that the poor might enter*. He likewise said, *That a man ought to have but little commerce with his own wife, and none at all with another man's*. This may serve as a specimen of the maxims delivered by the Tanaites. They are all generally precepts of morality, useful for the support of society, and the regulation of human life.

The business of these Tanaites was to study and descant upon those traditions, which had been received and allowed by Ezra, and the men of the great synagogue; and to draw consequences from them: All which they engrafted in the body of these antient traditions, as if they had the same sanction of authority with the other. Which example being afterwards followed by those, who succeeded them in this profession, they continually added their own fancies to what they had received from their predecessors; by which means these traditions were greatly multiplied. In the II^d Century after Christ, they were all committed to writing, being so numerous, that they could no longer be preserved by the memory of men. This collection of Jewish traditions is called the *Misna*. See MISNA, and TALMUD.

T A N F A N A. An antient deity, mentioned by Tacitus, who tells us, that the Roman legions levelled to the ground the temple of *Tanfana*, in the country of the *Marji*, now Westphalia. Annal. 1. 1

What kind of god *Tanfana* was, is very uncertain. Lipsius derives the name from the German *Taensunk*, which in that language signifies the *origin of things*. Loccenius derives it from the German *Tan*, an *Oak*, and the old Teutonic *Fan*, a God, making *Tanfana* to be a Sylvan Deity. But Sheringham fetches the etymology of the word from the Saxon *Tan*, which signifies a *Lot*. To confirm which, he tells us, that the antient Saxons, who inhabited Westphalia, determined most of their affairs, particularly those of war, by lots. So that *Tanfana* was the god, who presided over the lots. In Tacit. Antiq. Sueo-goth. c. 3. De Angl. gent. orig. c. 14

T A O S S I È E. The name of a famous sect among the Chinese. They owe their rise to *Lao Kiun*, a philosopher, whose birth, if we may credit his disciples, was very extraordinary, he not coming into the world till forty years after his conception. His books are still extant, and they are full of maxims and sentiments of virtue and morality. Among others, this sentence is often repeated in them. 'Tao, or Reason, hath produced one; one hath produced two; two have produced three; and three have produced all things.' General Hist. of China, V. 3.

The morality of this philosopher, and his disciples, is not unlike that of the Epicureans, consisting in a tranquillity of mind, free from all vehement desires and passions. But as this tranquillity would be disturbed by the thoughts of death, they boast of inventing a liquor, that has the power of rendering them immortal. They are addicted to Chemistry and Magic, and are persuaded that, by the assistance of demons,

dæmons, whom they invoke, they can obtain all that they desire. The hope of avoiding death prevailed upon a great number of Mandarins to study this diabolical art; and certain credulous and superstitious emperors brought it greatly into vogue.

Two of the most famous doctors of this sect were authorized to propagate the worship paid to a dæmon, in a great number of temples erected throughout the empire; and this superstition was so highly encouraged, that they gave the ministers of this sect the title of *Tien Ssëe*, that is *heavenly doctors*. These sectarists introduced into the empire a multitude of spirits, till then unknown, whom they revered as deities independent of the supreme Being. They sacrificed to them three sorts of victims, a hog, a fish, and a bird: they drove a stake into the earth as a kind of charm, and traced upon paper odd sort of figures, accompanying the stroke of their pencil with frightful grimaces and hideous cries.

There are great numbers of this sect in China, and they strangely impose upon the weak and credulous vulgar; tho' the thinking people among the Chinese laugh at their pretences to Magic and Divination, as so many forgeries and impostures.

Voss. de Idol.
1ol. l. 2.

T A R A N E S. An idol, or false god, of the antient Gauls. The name signifies the *thundering god*. He was the same as the Jupiter of the Greeks and Romans, and was honoured with human sacrifices. Hence Lucan:

Lib. l. v. 441.

Et Taranis Scythicæ non mitior ara Dianæ.

*Where Taranes by wretches is obey'd,
And vies in slaughter with the Scythian maid.*

ROWE.

See HESUS.

PAUSAN. in
Eliae.

T A R A X I P P U S. An imaginary deity of the Greeks, adored by the people of Elis, in the Peloponnesus. The origin of this god is as follows.

In the Cirque, or place where the chariot-races were celebrated, at the time of the Elean Games, there was placed, at the end of the course, a list of a considerable breadth, in the form of a semicircle, and of a lively bright colour, that the horses in their greatest speed might see it, and so turn back. But it often happened, that the horses, coming up to the place, either started at the sight, or those who guided them turned them short too hastily, by which means the chariot was overturned and broken. The Eleans foolishly imagined, this was occasioned by some god, who wanted to be worshipped in that place: whereupon they erected an altar to *Taraxippus*, or the *Terror of horses*.

MORIN. Ex-
ercitat. Bibl.

LE LONG,
Bibl. Sacr.
c. 2.

WALTON'S
Polyglott,
Prolog. 12.

T A R G U M. So the Jews call the *Chaldee paraphrases*, or expositions of the Old Testament in the Chaldee language: for the Jewish doctors, in order to make the people understand the text of the Holy Scripture (after the Captivity) which was read in Hebrew in their synagogues, were forced to explain the Law to them in a language they understood; and this was the Chaldaean, or that used in Assyria.

The Targums, that are now remaining, were composed by different persons upon different parts of Scripture, and are in number eight.

I. *The Targum of Onkelos upon the five books of Moses.*

II. *The Targum of Jonathan Ben Uzziel upon the Prophets*, that is upon Joshua, Judges, the two books of Samuel, the two books of Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets.

III. *The Targum ascribed to Jonathan Ben Uzziel, upon the Law.*

IV. *The Jerusalem Targum upon the Law.*

V. *The Targum on the five lesser books*, called the *Megilloth*, that is, Ruth, Esther, Ecclesiastes, the Song of Solomon, and the Lamentations of Jeremiah.

VI. *The second Targum upon Esther.*

VII. *The Targum of Joseph the blind*, upon the book of Job, the Psalms, and the Proverbs.

VIII. *The Targum upon the first and second book of Chronicles.*

Upon Ezra, Nehemiah, and Daniel, there is no Targum at all. Indeed, a great part of Daniel and Ezra is written originally in Chaldee; and therefore there was no need of a Chaldee Paraphrase upon them: but Nehemiah is written wholly in

in the Hebrew tongue; and no doubt antiently there were Chaldee Paraphrases upon all the Hebrew parts of those books, tho' they are now lost.

The Targum of Onkelos is, without doubt, the most antient that is now extant. He was certainly older than Jonathan Ben Uzziel, the author of the second Targum, who is supposed to have lived in our Saviour's time, and who could have no reason to omit the Law in his Paraphrase, but that he found Onkelos had done this work with success before him. No Chaldee writing, now extant, comes nearer the style of what is written in that language by Daniel and Ezra, than the *Targum of Onkelos*, which is a good argument for its antiquity. It is rather a version, than a paraphrase: for the Hebrew text is rendered word for word, and for the most part with great exactness.

The Targum of Jonathan Ben Uzziel, upon the Prophets, is next to that of Onkelos in the purity of its style, but not in the manner of its composition: for Jonathan takes the liberty of a paraphrast, by enlarging and adding to the text, and by inserting several stories and glosses of his own, which are no reputation to the work. The Jews not only give him the preference to all the disciples of Hillel, but equal him even to Moses himself.

The Targum, ascribed to *Jonathan Ben Uzziel*, upon the Law, is none of his, as appears by the style. Who was the true author of it, or when it was composed, is utterly unknown. It seems to have lain long in obscurity among the Jews themselves: for no notice was taken of it, till it was published at Venice about a hundred and fifty years since; and the name of Jonathan, it is probable, was prefixed to it for no other reason than to give it the more credit, and the better to recommend it by that specious title.

The Jerusalem Targum, upon the Law, was so called, because it was written in the Jerusalem dialect. There were three dialects of the Chaldean language. The first was spoken in Babylon, the metropolis of the Assyrian Empire. The second was the Commagenian, or Antiochian, being that spoken in Commagena, Antioch, and the rest of Syria. The third was the Jerusalem dialect, which was spoken by the Jews after the captivity. The Babylonian and Jerusalem dialects were written in the same character: but the Antiochian was in a different, and is the same with what we call the Syriac. The purest style of the Jerusalem dialect is, first, in *the Targum of Onkelos*, and next in that of Jonathan: but the Jerusalem Targum is written in a most barbarous style, intermixed with a great many foreign words, taken from the Greek, Latin, and Persian languages. This Targum is not a continued paraphrase, but only upon some parts here and there, as the author thought the text most wanted an explication; and sometimes whole chapters are omitted. It was written by an unknown hand, and probably some time after the III^d Century.

The fifth Targum, which is that on the Megilloth, and the sixth, which is the second Targum on the book of Esther, are written in the corrupted Chaldee of the Jerusalem dialect: but the author of these is unknown. The seventh, which is upon Job, the Psalms, and the Prophets, is equally corrupt, and said to be written by Joseph the Blind, who is as unknown as the author of the other two. The second Targum on Esther is twice as large as the first, and seems to have been written the last of all the Targums, by reason of the barbarity of its style. The first Targum upon Esther is a part of the Targum upon the Megilloth, which makes mention of the Babylonish Talmud, and therefore must have been written after the year of Christ 500. The last Targum, upon the first and second book of Chronicles, was not known till the year 1680, when Beckius, from an old manuscript, published, at Augsburg in Germany, that part, which is upon the first book: the paraphrase upon the second he published three years afterwards, at the same place.

T A R T A K. An antient deity of the Avites (a people of Samaria) mentioned in Scripture. *Every nation made gods of their own, &c. And the Avites made Nibbazz and Tartak, &c.* 2 Kings, xvii. 29. 31.

The Rabbins pretend, that *Tartak* was adored under the figure of an ass. But it does not appear, that the ass was ever an object of adoration among the Pagans: on the contrary, it was looked upon as an impure animal, and often sacrificed to their gods.

M. Jurieu conjectures, that it is a corruption of the word *Ratbak*, which, in the Chaldean tongue, signifies a *chariot*; and that *Tartak* is the chariot of the sun, or the sun mounted on a chariot. Hist. des Dogmes, &c. p. 4. c. 10.

IREN. I. I.
c. 28.

EPIPH. Hæ-
ref. 46.

T A T I A N I T E S. Christian heretics, in the II^d Century ; so called from their leader Tatian, a disciple of St Justin.

This Heresiarch, after the death of his master, departed from Rome, where Justin had taught, and went into the East ; where he spread his doctrine, especially in Antioch, and several provinces of the lesser Asia. He took from Valentinus the fable of the *Æons*, and from Marcion the doctrine of two principles, and of the injustice of the Law. He maintained, likewise, that Adam and Eve were not saved.

But what particularly distinguished his followers, was, their condemning of marriage, and forbidding the eating of flesh, or drinking of wine ; and from thence they were called Encratites, or continent. They observed the abstaining from wine so religiously, that they offered nothing but water in the mysteries ; from whence they got the name of Hydroparastatæ, or Aquarians.

Severus, who lived some time after Tatian, enlarged this heresy, and made himself head of a sect that was called by his name. The Severians taught, that the good God was in a heaven that had no name ; that the world was made by the principalities and powers ; that the Devil is the son of the great prince of the principalities : they called him Jaldabaoth, and said, that the serpent, which proceeded from him, produced the vine, and therefore they abstained from wine. They believed, that the superior part of man is the work of God, but that the inferior part, and the women, are the work of the devil ; and therefore they forbade marriage. They likewise denied the resurrection. They invented extraordinary names of angels, coined apocryphal books, and corrupted the New Testament.

FESTUS.

T A U R I L I A [*Lat.*] Among the Romans, were certain religious games, celebrated to appease the anger of the infernal gods. The occasion of their institution was as follows.

In the reign of Tarquin the Proud, a contagious distemper spread itself, in Rome, among women with child ; which was ascribed to their eating the flesh of sacrificed bulls, the overplus of which the sacrificers sold. And, as this plague was thought to be inflicted by the *Manes*, or infernal gods, they appointed games, to appease them : and these were called *Taurilia*, from the flesh of the sacrifices, which had occasioned the distemper.

T E B E T H. The tenth month of the Jewish ecclesiastical year, and fourth of the civil. It answers to the month of December.

The second day of this month is the last of the octave of the dedication of the temple by Judas Maccabeus. On the tenth, the Jews fast, in abhorrence of the translation of the Scriptures from Hebrew into Greek, by command of Ptolemy Philadelphus. See SEPTUAGINT.

T E D E U M [*Lat.*] The title of a celebrated hymn, used in the Christian Church, and so called because it begins with these words, *Te deum laudamus*, that is, *We praise thee, O God*.

An. 388.

The author and original of this hymn are variously disputed. The common opinion ascribes it to St Jerom and St Austin jointly : for Spondanus tells us, from Dacius's *Chronicon*, that, when St Austin was baptized by St Ambrose, whilst they were at the font, they sung this hymn by inspiration, in the sight and audience of all the people. But the authority of this story resting only upon the foundation of a fabulous writer, no credit is to be given to it. The truth is, this hymn was composed by Nicettus, bishops of Triers, who lived about the year 535, for the use of the Gallican Church.

USER. de
Symbolo.

MONTE. An-
tiqu. T. I.

T E L E S P H I O R U S. Among the Pagans, was the god of such as recovered from sickness. This deity was much honoured at Pergamus. The Epidaurians called him *Asclepius*, the god who restores health. The Sicyonians called him *Æuemerion*, the deity of good luck, or the author of happiness.

Telephorus is often pictured on antient medals, and is generally found in company with *Æsculapius* and *Hygiea*, the deities of physic and health. He is represented as a youth, with a cowl upon his head, and wrapped in a cloak ; to denote, perhaps, that those, who are but newly recovered from a distemper, should keep themselves warm, for fear of a relapse.

T E M P E S T A S.

TEMPESTAS. *Storm or Tempest.* An imaginary goddess of the Romans, to whom Marcellus erected a temple at Rome, without the *Porta Capena*, by way of thanksgiving for having been delivered from a furious tempest, between the islands of Corsica and Sardinia. This we learn from Ovid, who acknowledges the divinity of Storms and Tempests :

*Te quoque, Tempestas, meritam delubra fatemur,
Cum pene est Corfis obruta puppis aquis.*

Past. l. 6.
v. 193.

TEMPLARS (KNIGHTS). A religious-military order, instituted at Jerusalem, about the year 1118; the origin of which was as follows.

Some religious gentlemen put themselves under the government of the Patriarch of Jerusalem, renounced property, made the vow of celibacy and obedience, and lived like canons regular. At first, there were but nine of this order, the chief of whom were Hugo de Paganis, and Geoffrey of St Omers. These religious having neither church nor house belonging to the society, King Baldwin gave them an apartment in his palace, which stood over against the south gate of the church dedicated to our Saviour. The canons of this church gave them part of their street adjoining, upon certain conditions either of rent or service. They had likewise lands given them by the King, the patriarch, and the nobility, for their maintenance; and the business of their character was to guard the roads for the security for pilgrims.

For the first nine years, they were confined to the number of nine. After this term, a rule was drawn up for them, and a white habit assigned them by Pope Honorius II. And now their numbers were left at liberty, and their estates began to improve. About twenty years after, in the popedom of Eugenius III, they had red crosses sewed upon their cloaks, as a mark of distinction; and in a short time their number was increased to about three hundred knights, in their convent at Jerusalem; besides great numbers in other parts of Christendom, where their revenues exceeded those of many princes. They took the name of *Knights Templars*, because their first house stood near the church dedicated to our Saviour at Jerusalem.

This order of Knights, after having done many fine actions against the Infidels, was become rich and powerful all over Europe. But the Knights, abusing their wealth and credit, fell into great disorders and irregularities. Two of them, who were condemned for their crimes, accused the whole order. King Philip *the Fair*, who hated the Templars, received the depositions of these two informers, acquainted Clement V with it, and caused all the Knights to be apprehended, on the 5th of October 1307. The king took possession of their house, at Paris, and seized all the possessions they had in the kingdom.

The witnesses, who deposed against them, alledged, first, that the Knights, when they entered into that order, renounced Jesus Christ, and spit upon a crucifix: Secondly, that, instead of kissing the mouths of those they received into their order, they kissed their navels and backsides: Thirdly, that they were addicted to sodomy: Fourthly, that they worshipped a gilded wooden head, which had a long beard; and committed many other abominable and impious pranks. The Knights confessed some of those crimes, when they were put to the torture; and the like examinations were made in the other provinces of the kingdom. Some of the principal Templars, by the King's order, were brought to Poitiers, where the Pope was, who examined them himself; and, upon their confession, commanded the Ordinaries to proceed against them in their dioceses, and decreed, that their estates should be reserved for the succours of the *Holy Land*.

The Pope and the King, having agreed to destroy the order, proceeded against them before ecclesiastical commissioners appointed by the Pope. These commissioners met at Paris in November 1309, to hear the depositions of witnesses, and the defences of the accused. Among the Templars, that were brought to Paris, there were seventy-nine, who maintained the innocence of their order. Fifty-nine, who persisted in the denial of what they had confessed before, were delivered over to the secular arm, and condemned to be burnt; which sentence was executed, without St Anthony's gate, at Paris, in March 1310. They were likewise prosecuted in Italy, and Spain, and other states. In fine, the Pope, by his bull of the 22d of May 1312, given in the Council of Vienna, pronounced the extinction of the order of the Templars, united their estates to the order of St John

GULIEL.
TYR. de bello
sacro, l. 2. c. 7.

MATTH.
PARIS, Hist.
Angl.

Baron. ad an.
1118.

GULIEL.
TYR. ubi su-
pra, l. 12. c. 7.

of Jerusalem, and remitted the judgment of particular ones to provincial councils. The King kept two thirds of the moveables of the order, on pretence of the expence he had been at in carrying on the process against them. In Arragon, the Pope united their estates to the order of Calatrava. However, the King of Arragon reserved to himself seventeen strong places, which had belonged to them. Ferdinand King of Castile united to his domaine the cities, lands, and other possessions, which they had in his kingdom. Out of their estates the King of Portugal founded the order of the *Knights of Christ*; and in England they were united to the order of the Hospitallers.

It is a question among historians, whether the Knights Templars were really guilty of the crimes laid to their charge, or whether the vast estates they were possessed of was not the occasion of their ruin. As to the confession some of them made of their guilt, the advocates for their innocence impute it to the force of racks and tortures.

TEMPLES. A general name for places of public worship, whether Pagan, Christian, or otherwise. Thus *Churches* are *Christian Temples*; *Mosques*, *Mohammedan Temples*, &c. But the word *Temple*, in a restrained sense, is used to denote the places, or edifices, in which the Pagans offered sacrifice to their false gods. Thus we hear of the *Temples* of Jupiter, Apollo, Bacchus, &c.

HERODOT. in
Euterpe.

The origin of Temples is not so early as that of religion. The first generations of men worshipped towards heaven, in the open air. The Persians had no temples, as not thinking the gods to be of human shape: which was the reason, some think, why Xerxes burnt and demolished the Temples of Greece. The Greeks, originally, worshipped their gods upon the tops of high mountains. Hence Jupiter commends Hector for the many sacrifices he had offered to him upon the top of Ida.

Hom. Il. 22.
v. 169.

----- ἐμὲν δ' ὀλοφύρεται ἦτορ
Ἑκτορος, ὃς μὲν πολλὰ βῶων ἐπὶ μηρί' ἔκην
Ἰδης ἐν κορυφαῖσι πολυπτύχῃ, ἄλλοτε δ' αὖτε
Ἐν πόλει ἀκροτάτῃ.

*My heart partakes the generous Hector's pain;
Hector, whose zeal whole Hecatombs has slain;
Whose grateful fumes the gods received with joy,
From Ida's summits, and the tow'rs of Troy.*

MR POPE.

The same custom is attested in many places of Scripture; and the antiquity of it is evident from the history of Abraham, who was commanded by God himself to offer up his son upon one of the mountains in the land of Moriah.

Genes. xxii. 2.

Who it was that erected the first Temple, is not agreed by antient writers. Some ascribe it to Phoroneus the Egyptian, others to Merops, and others to Æacus the son of Jupiter, &c. Many are of opinion, that Temples owe their first rise to the superstitious reverence paid by the antients to their deceased friends; and as most of the gods were men deified on account of their great virtues, so Temples are thought to have been no more, at first, than stately monuments erected in honour of the dead. Nor is it any wonder, that monuments should at length be converted into Temples, when at every common sepulchre it was usual to offer prayers, sacrifices, and libations.

Temples were built and adorned with all possible splendor and magnificence, partly out of the great respect they bore to the gods, and partly to create an awe and reverence in the worshippers. Sometimes the same Temple was dedicated to more gods than one. Thus we find, among the Egyptians, Isis and Apis joined in one Temple: in another, Ceres, Bacchus, and Phœbus: in another, at Rome, Jupiter Capitolinus, Juno, and Minerva: in another, Apollo Palatinus, Latona, and Diana: in another, Hercules, and the Muses: in another, Venus and Cupid: in another, Castor and Pollux: in another, Æsculapius and Apollo: in another, Mars and Venus; and, to mention no more, in another, Pan and Ceres.

Temples were built in the manner, which they thought most agreeable to the gods, to whom they were dedicated. Thus Jupiter, they thought, took most delight in pillars of the Doric order; Bacchus in the Ionic; and Vesta in the Corinthian:

Corinthian : tho' this rule was not universally or constantly observed. As to the places, where Temples were built, they made choice of these, with a view to the disposition of particular deities. Hence some were erected on the tops of mountains, others in vallies, and others in cities. Those built in the country were generally surrounded with groves sacred to the tutelar deity of the place. And VITRUV. l. 4. c. 5. wherever they stood, it was so contrived, that the windows being opened might receive the rays of the rising sun. The most antient situation was, with the front towards the West, and the altars and statues at the East end, it being a custom among the heathens to worship with their faces towards the East. But, in after ages, they placed the front of Temples towards the East, so as that the doors being opened should receive the rising sun. If the Temples were built by the side of a river, they were to look towards the banks of it : if near the high-way, they were so situated that travellers might have a fair prospect of them, and pay their devotions as they passed by.

Temples were divided into two parts : the one called Ἀδύτων, *Adytum*, which was the inmost recess of the building, and deemed so sacred, that none but the priests were allowed to enter into it : the other was open, and free to all, who came to pay their worship. In the middle of the Temples stood the images of the gods, on pedestals raised above the height of the altar, and enclosed with rails.

The most remarkable of the heathen Temples are described under the various articles of the Pagan deities ; which see.

See also the articles, ALTAR, ASYLUM, PRIESTS, SACRIFICE. &c.

TEMPLE OF JERUSALEM. This magnificent structure was Acts vii. 46, first projected by David, and afterwards built by his son Solomon. The foundations 47. of it were laid in the fourth year of that Prince's reign, in the month Zif, which answers to our March, 480 years after the children of Israel came out of Egypt, in the year of the world 2993, before Christ 1012. It was not finished till the eleventh year of Solomon, in the month Bul, or October ; so that it was seven years in building. I shall here give the reader a short description of this Temple, according to the Scripture account of it.

It was sixty cubits, that is, one hundred and five feet long ; twenty cubits, or 1 Kings vi, &c. thirty-five feet broad ; and thirty cubits, or fifty-two feet high. It had a porch twenty cubits in length, and ten in breadth, running out before the front of the Temple. Besides the front-gate, there was one on the right side. The roof was raised five cubits. All the timber-work was of cedar, which Hiram King of Tyre, Solomon's Ally, furnished him with. The walls were of square stones, wainscotted with cedar from the top to the bottom. The sanctuary was separated from the rest of the Temple by a cedar-partition adorned with carving, which reached from the top to the bottom, and stood twenty cubits from the end of the structure. The inside of the sanctuary was covered with plates of gold. The ark stood in the midst of the sanctuary. Solomon had made two cherubims of olive-wood, covered with gold, ten cubits high, and their wings five cubits long ; they stood upright, having their wings stretched out ; one wing of each cherubim touched the wall on each side, and the other two met in the midst of the sanctuary, over the ark. There were two doors to go into the sanctuary. The porch was adorned with a brazen pillar on each side, eighteen cubits high. In the court was placed a large round basin of brass, five cubits high, and ten cubits in diameter ; which stood upon twelve brazen oxen resting on ten bases, each of which had four wheels. This great basin was called the *Brazen Sea* : Besides which, there were ten lavers of brass four cubits high, each standing on ten bases.

The same things were in the temple, as had been in the tabernacle ; the ark, with the propitiatory, and the altar of incense in the sanctuary. The altar for sacrifice, which Solomon made, was larger than the old one ; being twenty cubits long, twenty in breadth, and ten in height. The table for the shew-bread was of gold, and, instead of one candlestick, he made five of gold. The censers, all the vessels, and the instruments for sacrificing, were of gold ; the kettles, the cauldrons, and the basins of brass. All the work was made by Hiram, a skilful workman, whom Solomon had brought from Tyre.

When the temple was finished, all the elders of Israel, the princes of the tribes, and the heads of the families of the children of Israel, assembled at Jerusalem, to convey the ark of the covenant into the temple. The priests carried it into the

sanctuary, and, as soon as they were come out, a cloud covered the Temple. Solomon, after a long prayer, blessed the people; at the same time fire descended from heaven, and consumed the burnt-offerings. The feast of the dedication was kept seven days successively, during which Solomon offered 22000 oxen, and 120000 sheep. This solemnity was kept at the time of the *feast of the tabernacles*, in the year of the world 3001, and before Christ 1003.

1 Kings vi,
&c.

From the time of the consecration of the Temple by Solomon, this edifice suffered many revolutions, which it is proper here to take notice of.

1 Kings, xiv.
2 Chron. xii.

In the year of the world 3033, before Christ 967, Shishac king of Egypt, having declared war against Rehoboam King of Judah, took the city of Jerusalem, and carried away the treasures of the Temple.

1 Kings, xii.
2 Chron. xxiv.

In 3146, Joash King of Judah got together silver and other materials, and two years after they set about the repairs of the Temple.

2 Chron.
xxviii.
2 Kings xvi.

In 3264, Ahaz King of Judah, having called to his assistance Tiglath-Pileser King of Assyria, against the Kings of Israel and Damascus, plundered the temple of its riches, to give them to that King: and not contented with this, he profaned the holy place, by setting up in it an altar like one he had seen at Damascus, and taking away the brazen altar that Solomon had made. He also took away the brazen sea from off the brazen oxen that supported it, and the brazen basins from the pedestals. Lastly, he broke the sacred vessels, and shut up the Temple.

2 Chron. xxix.
2 Kings xviii.

Hezekiah, the son and successor of Ahaz, opened again, and repaired the Temple. In the year 3278, he restored the sacrifice, and made new sacred vessels for the use of the Temple. But, in the 14th year of his reign, Sennacherib King of Assyria having invaded Judea, Hezekiah was forced to purchase peace at the expence of all the riches of the Temple.

2 Kings xxi.
2 Chron.
xxxiii.

Manasseh, son and successor of Hezekiah, about the year 3306, profaned the Temple, by setting up altars to all the host of heaven, even in the courts of the house of the Lord. God delivered this prince into the hands of the King of Babylon, who carried him captive beyond the Euphrates. There he acknowledged, and repented of his sins, and being sent back to his dominions, he redressed the profanations he had been guilty of, and restored the true worship.

2 Kings, xxii.
2 Chron. xxv.

In the year 3380, Josiah King of Judah repaired the buildings of the Temple, which had been either neglected, or demolished, by his predecessors; and re-placed the ark of the covenant in the sanctuary.

2 Chron.
xxxvi.

Under the reign of Jehoiakim King of Judah, in the year 3398, Nebuchadnezzar King of Babylon took away part of the sacred vessels belonging to the Temple, and more of them, in the reign of Jeconiah, *An.* 3405. In the eleventh year of Zedekiah, *An.* 3416, he took the city of Jerusalem, and entirely destroyed the Temple.

Ezra i, &c.

The Temple continued buried in its ruins, for the space of fifty two years, till the first year of Cyrus at Babylon, in the year of the world 3468, before Christ 532. Then that Prince gave the Jews permission to return to Jerusalem, and re-build the Temple of the Lord. The following year, they laid the foundations of the second Temple. But they had scarce begun the work, when Cyrus, or his officers, gained over by the enemies of the Jews, forbade them to proceed. After the death of Cyrus and Cambyfes, they were again forbidden by Artaxerxes. But these prohibitions being set aside by Darius the son of Hystaspes, the Temple was finished and dedicated four years after, in the year of the world 3489, before Christ 511, twenty years after the return of the Jews from their captivity.

1 Maccab.
i. & iv.

This Temple was profaned by order of Antiochus Epiphanes, in the year 3837. The ordinary sacrifices were discontinued, and the image of Jupiter Olympius placed upon the altar. In this condition it continued three years. Then Judas Maccabeus purified it, and restored the sacrifices and worship of the Lord, in the year 3840, before Christ 160.

JOSEPH. Ant.
liq. l. 15, 20.

Herod the Great undertook to re-build the whole Temple of Jerusalem a-new, in the year 3986, and finished it in nine years and a half. But after this Prince's reign, they still continued making new additions to it, even till the beginning of the Jewish war.

This Temple was very different from that built by Solomon, and from the second Temple built after the captivity. Josephus, who himself had seen it, has left us a description of it; which, to satisfy the reader's curiosity, I shall here abridge.

The Temple was built upon a very hard rock, and the foundations laid with incredible expence and labour. Nor was the superstructure inferior to the ground-work. The galleries about it were all double, supported by pillars of white marble, all of a piece, and five and twenty cubits in height; and wainscotted with cedar, which, for the curiosity of the work, and the smoothness of the grain, was a delightful object to the spectator, without any additional ornaments either of painting or carving. In the open air, where there was no covering over head, the ground was paved and chequered with all sorts of stones. There were also several pillars orderly disposed, with inscriptions and precepts upon them, in Latin and Greek, upon the subject of continence and chastity, and forbidding strangers to enter into that holy place.

The figure of the Temple was four square, encompassed with a wall, which, though forty cubits without, was yet but five and twenty within, the place being covered with the steps that led to mount it. At the top of these steps, there was a plain level of three hundred cubits up to the wall, and from thence five steps more to the gates of the Temple.

The women had an oratory, or place of worship, by themselves, with a partition wall to it, and two gates, one on the South, the other on the North, which were the only two passages of entrance for the women. Betwixt the aforesaid gates, and near the treasury, there were galleries with stately pillars to support them.

Some of the gates were plated over with gold and silver: but there was one, without the Temple, of Corinthian brass, which was much the richer metal of the three. There were double doors to every gate, each thirty cubits high, and fifteen broad. Within the gates, were withdrawing rooms on each hand, thirty cubits square, after the manner of turrets, and twenty cubits high; and each of them supported by pillars of twenty cubits in thickness. The Corinthian portal, on the East side of the Temple, where the women came in, was the largest and most magnificent of them all.

The Temple itself, or sanctuary, was placed in the middle with twelve stairs to it. The height of it was an hundred cubits, and the breadth as many. The height of the first gate was seventy cubits, and five and twenty over: it had no doors to it, being designed to represent heaven open and visible to the whole world. The front and outsides of it were all over gilt.

The inner part of it was divided into two partitions. The first of them was open to the top: it was ninety cubits in height, forty in length, and twenty in breadth. The walls all around were plated with gold. There were also leaves and branches of vines, with huge clusters of grapes, that hung dangling down, betwixt five and six foot deep, all of gold. The other partition of the Temple, being cieled above, appeared the lower of the two. The doors to it were of gold, five and fifty cubits in height, and sixteen broad, with a piece of Babylonian tapistry hanging between them, of the same dimension, and interwoven with blue, purple, and scarlet, most artificially put together. This mixture was not a bare curiosity, but a mystical allusion to the four elements, the scarlet representing the fire, the silk the earth, the azure the air, and the purple the sea.

This entrance led you into the lower part of the Temple. The height and length of it was sixty cubits, and the breadth of it twenty. The length of sixty cubits was subdivided into two unequal parts, one of forty cubits, and the other of twenty. The former part of forty cubits had in it the candlestick, the table, and the altar of incense. See CANDLESTICK (GOLDEN), SHEW-BREAD, and ALTAR.

The inner part of the Temple, being only twenty cubits in height, was divided by a veil from the other, and nothing at all in it, neither was any man permitted to enter, or so much as to look into it, and it was called the *Sanctuary*, or *Holy of Holies*. Upon the sides of this lower temple there were several lodgings, leading from one to another, with three stories over head, and passages into them out of the great portal.

The beauty of the Temple, on the outside, was charming beyond imagination, it being faced every way with substantial plates of gold that glittered like the sun, and dazzled the eyes of the spectators. The roof was covered with pointed spears of gold, to keep off the birds from nesting upon it, or defiling it.

Josephus

JOSEPH. de
Bello Jud.
l. 6.

Josephus relates, as a tradition he had received from his fathers, that all the time they were at work upon this Temple, there fell no rain in the day-time, but only in the night; so that the workmen were not hindered in their work. The dedication of it was performed with great solemnity. Herod offered three hundred oxen in sacrifice; and what contributed to make the festival more solemn, was, that it happened on the anniversary of Herod's accession to the throne. This Temple, built by Herod, did not subsist above seventy-seven years, being destroyed by the Romans, when Titus took the city of Jerusalem, in the year of the world 4073, of the Christian Æra 73.

BAUDRY,
Manual.
cerem.

T E N E B R Æ. [*Lat.*] An office, in the Romish Church, performed on Wednesday, Thursday, and Friday, in Passion-week; at which time, neither flowers, nor images, are allowed to be set upon the altars, but they must be covered with purple. Six candlesticks, made of wood, or other such cheap matter, in which are six tapers made of common wax, are placed on the altar; and the host with the lights and ornaments belonging to it, are taken away, and carried to some private place.

On the Epistle side of the altar, a kind of wooden branch, or chandelier, of a triangular form, containing fifteen tapers made of common wax, is lighted up, as also those of the altar, before Matins begins. After the Psalm, peculiar to this office, is sung, the Sacristan, or an Acolyth, with a reed made for that purpose, puts out all the tapers, excepting that only which is in the center of the triangle. While the *Benedictus* is singing all the candles are put out, and the service is so ordered, that they are all extinguished just at the conclusion of the canticle. And from the *darkness*, occasioned by extinguishing the lights, this office is called the *Tenebræ*.

As soon as prayers are ended, the people make a great noise with sticks and fists against the seats and benches: the children join in the chorus, and they do not leave off, till the Acolyth produces the taper, which was left burning in the chandelier, and which, when the candles were put out, he had hid behind the altar.

T E P H I L I M. *The same as Phylacteries. See PHYLACTERIES.*

Chap. xxxi. 19

T E R A P H I M. Certain images, or superstitious figures, mentioned in Scripture. Thus it is said, in *Genesis*, that *Rachel had stolen the images (Teraphim) that were her father's*. The LXX translate this word by *Oracle*, and sometimes by *vain figures*. Aquila generally translates it by *figures*.

CHARDIN,
of the learning
of the Persi-
ans, 'T. 2.
c. 10.

Some Jewish writers tell us, the *Teraphim* were human heads placed in niches, and consulted by way of oracles. Others think, they were Talismans, or figures of metal, cast and engraved under certain aspects of the planets; to which they ascribed extraordinary effects. All the Eastern people are much addicted to this superstition; and the Persians still call them *Telefin*, a name nearly approaching to *Teraphim*.

It is asked, why Rachel stole the *Teraphim* of her father Laban? Some think, it was to make reparation for the wrongs she pretended to have received from him. Others imagine, that she thought to deprive him of the means of discovering their flight, by taking away his oracles. Others say, that with the *Teraphim* she thought to take away the prosperity of her father's house, and transfer it to that of her husband. Some again think, that she intended to remove the object of her father's idolatrous worship. Lastly, others say, that, being herself addicted to this kind of superstition, she had a mind to continue it in the land of Canaan. But Jacob obliged her to discard these idols, which he buried under an oak.

Genes. xxxv.
4.

Chap. xvii.
5, &c.

We read, in the book of *Judges*, that one named Micah *had a house of gods, and made an ephod, and Teraphim, and consecrated one of his sons, who became his priest*. These *Teraphim* were taken away by the men of Dan, and set up in Laish, and continued there till the captivity of Israel. Whatever the form of these images were, it is probable they were looked upon, and consulted, as a sort of oracles.

De Urim &
Thummim.

Hist. des cul-
tes.

The learned Spencer makes the word *Teraphim* to be the same as *Seraphim*, by a change of the S into T: whence it follows, that these images were representations of those angels called *Seraphim*. M. Jurieu supposes them to have been a sort of *Dii Penates* or household gods.

The Rabbins pretend, that when the *Teraphim* were once set up and dedicated, they spoke, and gave answers at certain hours, and under certain constellations. Rabbi Eliezer prescribes the method of making *Teraphim*. He says, they killed a first-born child, then clove his head open, and sprinkled it with salt and oil: they wrote down the name of some unclean spirit on a plate of gold, which they put under the tongue of the dead child. They set this head in a niche in the wall, where they lighted up lamps, prayed to it, asked it questions, and it spoke.

TERMINALIA. See TERMINUS.

TERMINUS. Among the Romans, was the god of boundaries or landmarks. His image was set up, to distinguish the limits of fields, and mens estates. So Ovid:

Separat indicio qui Deus arva suo.

Fast. l. 2.
v. 640.

This god was usually represented by a large stone, or a trunk of a tree stuck into the ground:

*Termine, sive lapis, sive es defossus in agro
Stipes, ab antiquis sic quoque numen habes.*

Ib. v. 641.

The possessors of two contiguous fields used to crown the common boundary, on that side which looked towards their respective possessions: at the same time they offered cakes to the god *Terminus*:

*Te duo diversa domini pro parte coronant;
Binaque ferta tibi, binaque liba ferunt.*

Ibid. v. 643.

This was done at the festival of this god, called *Terminalia*, and celebrated in the month of February. Among other ceremonies of this feast, they slew a lamb, and sprinkled the common image with its blood:

Spargitur & cæso communis Terminus agro.

Ib. v. 655.

Ovid tells us, as a tradition, that, when the Capitol was built, all the gods gave place to Jupiter, excepting only *Terminus*, who stood his ground, and continued to share the same temple with Jupiter:

*Quid, nova cum fierent Capitolia? nempe decorum
Cuncta Jovi cessit turba locumque dedit.
Terminus (ut veteres memorant) conventus in æde
Restitit, & magno cum Jove templa tenet.*

Ib. v. 667.

The *Dii Termini* were sometimes represented by stone pyramids, crowned with a human head.

Terminus was worshipped, at the sixth mile's end, in the road between Rome and Laurentum:

*Est via, quæ populum Laurentes ducit in agros,
Quondam Dardanio regna petita duci.
Illæc lanigeri pecoris tibi, Termine, fibris
Sacra videt fieri sextus ab urbe lapis.*

Ibid. v. 679.

This was doubtless the boundary of the Roman territory, on that side, in Numa's time.

The *Termini* had generally no inscriptions, being remarkable enough by their figure. Nevertheless Spon gives us one, which he saw at Rome, in these words:

QUIS QUIS
HOC SUSTULERIT
AUT JUSSERIT,
ULTIMUS SUO-
RUM MORIATUR.

i. e. *Whoever takes away this, or orders it to be taken away, may he die the last of his family, and leave no posterity behind him.* A like imprecation we meet with in the Jewish Law; namely, *Curfed be he that removeth his neighbour's land-mark.*

TERPSICHORE. See MUSES.

PURCHAS.

TESCALIPUCA. A deity worshipped by the idolatrous Mexicans, before the conquest of their country by the Spaniards. His festival began to be celebrated on the nineteenth of May, when the priests granted the people a remission of their sins. The gates of Tescalipuca's temple were set open, and one of the chief ministers of the god appeared to the people, and blew a horn, turning himself to the four winds, as calling all the earth to repentance: after which he took up dust, and carried it in his mouth, pointing at the same time to the heavens. Every one imitated the priests: after which nothing was to be heard but sighs and groans. They rolled themselves in the dust, and called upon their gods for mercy, and at the same time they sacrificed a captive to Tescalipuca.

The festival continued ten days; on the last of which, Tescalipuca was carried in procession, seated in a machine shaded with curtains. The ministers of the idol walked before, and incensed the people; and during the ceremony the penitents scourged themselves with ropes. After the procession, they made oblations of jewels, gold, silver, incense, &c. The poor offered quails, and these the sacrificers, after having cut off their heads, threw at the foot of the altar. The whole concluded with a feast in honour of the god.

TESTAMENT (OLD). See BIBLE, PENTATEUCH, GENESIS, EXODUS, &c.

TESTAMENT (NEW). See ST MATTHEW'S GOSPEL, &c. EPISTLES OF S. PAUL, &c.

TETHYS. A marine deity, or goddess of the sea, according to the Pagan system of Theology. So Lucan:

Lib. 1. ver.
414.

Tethyos unda vagæ lunaribus æstuat horis.

--- compell'd by Cynthia's silver beam,
Obedient Tethys heaves the swelling stream.

ROWE.

Tethys was the daughter of Titan, and wife of Oceanus. So Ovid:

Fast. 1. 5.
v. 81.

Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, qua patet, ambit aquis.

*Ocean, whose waters round the earth are spread,
Took Titan's daughter, Tethys, to his bed.*

See OCEANUS.

EPIPH. de
ponder. &
mensur.

EUSEB. 1. 6.
c. 16.

TETRAPLA. An edition of the Old Testament, published by Origen, and so called, because it contained the four different Greek versions, namely, the Septuagint, and those of Aquila, Symmachus, and Theodotion. They were placed in distinct columns, over against each other, in the same page: whence this book was called the *Tetrapla*, or four-fold edition.

Some time after, Origen published another edition, in which he added two other columns in the beginning, and two others also in the end of the same page. In the first column was placed the Hebrew text in Hebrew letters; in the second, the same Hebrew text in Greek letters; in the third, the Greek version of Aquila; in the fourth, that of Symmachus; in the fifth that of the Septuagint; in the sixth, that of Theodotion; in the seventh, that which was called the fifth Greek version; and in the eighth, the sixth Greek version. After all these columns, in some parts of this edition, was added a ninth, in which was placed that, which they called

called the seventh version. The fifth and sixth were not of the whole Old Testament, but only of some parts of it. And therefore this edition began with six columns only, and the other columns were added only where the other versions took place. Hence this edition was called, sometimes *Hexapla*, or the six-fold edition, and sometimes *Octapla*, or the eight-fold edition. How the whole was disposed in this edition of Origen's, will be best understood by the following scheme.

1st Col.	2d Col.	3d Col.	4th Col.	5th Col.	6th Col.	7th Col.	8th Col.	9th Col.
The Hebrew text in Hebrew letters.	The Hebrew text in Greek letters.	The Greek version of Aquila.	The Greek version of Symmachus.	The Greek version of the LXX.	The Greek version of Theodotion.	The 5th Greek version.	The 6th Greek version.	The 7th Greek version.

Origen bestowed infinite labour on this work, which was finished about the year 250. The original copy was deposited in the library of the church of Cæsarea in Palestine, where St Jerom, many years after, consulted, and transcribed it. The use and excellency of it being known, many copies of it were taken, and dispersed to other Churches. At length, about the VIIth century, the inundations of the Saracens upon the Eastern parts having destroyed all libraries, wherever they came, it was after this never more heard of. However this design of Origen's gave birth to the *Polyglots*, in after ages. See *POLYGLOTS*.

THALIA. See *MUSES*.

THALUSIA [Gr.] Among the antient Greeks, was a sacrifice offered by the husbandmen, ὑπὲρ τῆς ἐλείας τῶν καρπῶν, that is, in gratitude to the gods, ^{In Il. 9.} by whose blessing they enjoyed the fruits of the ground. Eustathius tells us, there was a solemn procession at this time in honour of Neptune, and that all the gods had a share in the offerings at this festival. Homer informs us, that Diana's anger against Oeneus was occasioned by his neglect of sacrificing to her at this festival :

Καὶ γὰρ τοῖσι κεκὼν χρυσόθερον· Ἄρπευς ὤρεσσε
Χωσαμένη, ὃ οἱ ἔπι ΘΑΛΥΣΙΑ γυνὴ ἄλωϊς
Οἶνεύς ῥέξ', ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκγτόμβας,
Οἷη δ' ἔρρεξε Διὸς κόρη μεγάλοιο.

Il 9. v. 529.

*The silver Cynthia had contention rise,
In vengeance of neglected sacrifice.*

Mr. POPE.

THARGELIA [Gr.] An antient Athenian festival, in honour of the *Sun*, and his attendants the *Hours*. It was celebrated on the sixth and seventh days of the month *Thargelion*, which took its name from this festival. *Thargelia*, in the Greek language, signifies in general *Fruits of the earth*; and this festival was so called, because one of the chief ceremonies was, the carrying about the first-fruits in pots.

The chief solemnity was upon the latter day, at which time they lustrated the city. This was done by two persons called *φάρμακοι*, who offered a sacrifice in the name of the people, and, having burnt it on the altar, scattered the ashes over the sea.

^{Tzetzes,}
Chiliad. Hist.
V. c 23.

At this festival the Athenians enrolled their adopted sons in the public register, as they did their natural children at the feast of the *Apaturia*. It was also customary for a choir of singing men to contend for victory, and the conqueror to dedicate a *Tripus* in the *Pytheum*, a temple of Apollo, built by Pisistratus. During the solemnity, it was unlawful to give or receive pledges.

The Milesians had a festival of the same name, which they celebrated with great expressions of mirth and jollity, feasting and entertaining one another.

THEMIS. The Pagan goddess of Justice and Oracles. Diodorus Siculus makes her to be sister to the Titans, and inventress of laws, and sacred ceremonies. Hesiod tells us, that Jupiter married Themis; which presents us with an allegory of divine justice. Ovid, speaking of Deucalion's deluge, tells us, Themis then pronounced Oracles.

Fatidicamque

Fatidicamque Themim, quæ tunc Oracla tenebat.

Themis in oracles the fates revealed.

Deucalion and Pyrrha, after the waters of the flood were abated, consulted this goddess about the reparation of mankind :

Ib. v. 372.

-----flectunt Vestigia sanctæ
Ad delubra deæ ; quorum fastigia turpi
Squallebant musco ; stabantque sine ignibus aræ.
Ut Templi tetigere gradus, porcumbit uterque
Pronus humi, gelidoque pavens dedit oscula saxo.
Atque ita, &c.

*They took the way, which to the Temple led.
The roofs were all defiled with moss and mire,
The desert altars void of solemn fire.
Before the Gradual prostrate they adored,
The pavement kiss'd, and thus the saint implored, &c.* DRYDEN.

Those, who ground the Pagan Mythology upon the Scripture history, derive the name of *Themis* from the *Thummim*, or oracular breast-plate, of the Jewish high-priest.

Hist. des Ord.
Relig. T. 4
c. 12.

T H E A T I N S. A religious Order in the Romish Church, so called from their principal founder John Peter Caraffa, then bishop of *Theate* or *Chieti* in the kingdom of Naples, and afterwards Pope, under the name of Paul IV. The names of the other founders were, Gaetan, Boniface, and Configlieri.

These four pious men, desiring to reform the Ecclesiastical State, laid the foundations of an order of regular Clercs, at Rome, in the year 1524. Pope Clement VII approved the institute, and permitted the brethren to make the three religious vows, to elect a superior every three years, and to draw up statutes for the regulation of the order. But there was some difficulty in obtaining the Pope's approbation : for these Religious proposing to live without any fixed revenues, and to depend wholly upon providence for their subsistence, the Cardinals in general thought this too romantic a scheme of life, and disapproved the design.

Their first settlement was in a house belonging to Boniface, one of their founders ; where, by their example, they endeavoured to revive, among the clergy, the poverty of the Apostles and first disciples of our Lord. But they were constrained to leave Rome, when that city was taken by the army of Charles V. On this occasion, these regular Clercs performed heroic acts of Christian generosity. They endeavoured to restrain the insolence of the officers and soldiers : They assisted the wounded and dying. This exposed them to the fury of the conquerors, who plundered their house, and made them suffer a thousand torments, to oblige them to discover their treasures. This determined them to leave that unhappy city ; and accordingly they made their escape to Venice, where the republic gave them, for the place of their residence, the church of St Nicolas Tolentine.

In the year 1533, they gained a settlement at Naples ; and it is remarkable of them, that, being pressed by Count Caraccioli to accept of a fixed revenue for their support, they shut up their house, and returned to their brethren at Venice. But the Count prevailed upon them to come back again to Naples, where the archbishop gave them the church of St Paul major, which is at present the finest church of that city.

In 1555, the bishop of Theate, being raised to the pontificate, gave to the Theatins the church of St Silvester on the mount Quirinal. Some time after, they obtained the palace of the Dukes d'Amalfi, where they built a magnificent church under the name of St Andrew. After that Pope's death, they gained new settlements at Padua, Placentia, Milan, Capua, Cremona, and many other towns of Italy. They have likewise houses in Spain, Poland, and other countries. Cardinal Mazarine settled them at Paris, in 1644, in a house opposite to the galleries of the Louvre : this is the only house they have in France. As they undertake

foreign missions, they had gained settlements in Tartary, Circassia, and Georgia: but they have quitted those countries, seeing how ineffectual their labours were for the conversion of those people.

THERAPEUTÆ [Gr.] *Servants of God*, or those who are wholly employed in the service of religion. This general term has been applied to particular sects of men, concerning whom there have been great disputes among the learned.

It is generally supposed, that St Mark established a particular society of Christians about Alexandria, of whom Philo gives a description, and calls them Therapeutæ. Eusebius believed, that the Therapeutæ, whose manner of life Philo has described, were Christians; and the name of Ascetics, which he gives them, has made them pass for monks. But as the word Ascetic is a general term, which signifies those who lead a more austere and religious life than others, it cannot be from hence concluded, that he believed these Ascetics were monks. The only thing in dispute is, whether those Therapeutæ were Christians, (as Eusebius believed) or Jews. De vit. con-
templ. l. 1.
Hist. l. 2
c. 17.

It is certain, the life of these Therapeutæ, such as Philo has described it, agrees in many things with that of the Christians: but then he says a great many things, which can agree to none but Jews; such as, the observation of the sabbath, the table upon which they offered bread, salt, and hyssop, in honour of the consecrated table, which was within the porch of the temple, &c. Besides, Philo speaks of those Therapeutæ, as a particular sect, retired from the world, who spent their time in reading the writings of their antient authors, in singing hymns and songs composed by some of their own sect, and in dancing together the whole night; which is not at all agreeable to the usages of the antient Christians. Philo nowhere gives them the name of Christians, nor do we find that ever the Christians were called Therapeutæ. Besides, could Philo, who wrote before St Mark's arrival at Alexandria, or at least very soon after, speak of the disciples of that Evangelist, as of a sect established and settled at Alexandria for a considerable time? All this makes it very dubious, that these Therapeutæ were Christians, and Disciples of St Mark.

Some have fancied, that they were a particular sect of contemplative Essenes; and Philo distinguishes them from the Essenes, of whom he speaks in the preceding book: besides, the manner of life of the Therapeutæ was very different from that of the Essenes. We know nothing of this sect but what Philo tells us; and perhaps, in describing the life of certain Jews living about Alexandria, he has expressed himself rather like an orator, than an historian.

THESMOPHORIA [Gr.] An antient Greek festival in honour of Ceres, surnamed *Θεσμοφώρα* or the *Law-giver*, that goddess being supposed to have invented *Laws*, as well as agriculture:

Prima Ceres unco glebam dimovit aratro;
Prima dedit fruges, alimentaque mitia terris;
Prima dedit leges.

OVID-Met.
l. 5. v. 341.

*First Ceres taught the lab'ring hind to plow
The pregnant earth, and quickning seed to sow.
She first for man did wholesome food provide,
And with just Laws the wicked world supply'd.* A. MANWARING.

The first institution of this festival is variously reported. It was celebrated in many of the Grecian cities: by the Spartans and Milesians, amongst whom the solemnity lasted three days: by the Drymeans in Phocis; the Thebans in Boeotia, and the Megarians. The Syracusians are charged with the infamous practice of carrying in procession a representation of female *pudenda*, at the time of this solemnity. The Eretrians in Eubœa had a custom, at this festival, of roasting their meat by the heat of the sun; and the Delians baked loaves of a large size, which were ushered in with great solemnity.

But the Athenians observed this festival with the greatest shew of devotion. The worshippers were only women, and those free-born, it being unlawful for any of servile condition to be present. These women were attired by a priest, adorned with a crown. They were clad in white garments, and were obliged to

the strictest chastity for some days before, and during the whole solemnity. Ovid mentions these particulars :

Metam. l. 10.
v. 431.

Festa piæ Ceres celebrabant annua matres
Illa, quibus nivea velatæ corpora veste
Primitias frugum dant spicea ferta suarum ;
Perque novem noctes Venerem tactusque viriles
In vetitis numerant.

*The solemn feast of Ceres now was near,
When long white linen stoles the matrons wear.
Rank'd in procession walk the pious train,
Off'ring first-fruits, and spikes of yellow grain.
For nine long nights the nuptial bed they shun,
And, sanctifying harvest, lie alone.* DRYDEN.

The better to preserve their chastity, they strewed their beds with such herbs as were thought to destroy all appetite to venereal pleasures. Three days were spent in making preparations for the festival. Upon the eleventh of *Pyanepsion*, the women, carrying books upon their heads, in memory of Ceres's inventing laws, went to Eleusis, where the solemnity was kept. Upon the fourteenth the festival began, and lasted till the seventeenth. Upon the sixteenth they fasted, sitting upon the ground, in token of humiliation.

At this festival, they prayed to Ceres, Proserpine, Pluto, and Calligenia ; as we learn from Aristophanes :

Thesmophor.

Εὔχεσθε ταῖν Θεσμοφόροι
τῇ Δήμητρι, καὶ τῇ Κόρη,
τῷ Πλούτῳ, καὶ τῇ Καλλιγενείᾳ.

This custom was omitted by the Eretrians alone of all the Grecians.

THESSALONIANS (ST PAUL'S EPISTLE TO THE). See EPISTLES OF ST PAUL.

THE TIS. A marine deity, or goddess of the sea, in the Pagan system of Theology. According to Homer, she was the daughter of Nereus and Doris. Jupiter would have lain with her : but Prometheus, or (according to Ovid) Proteus, having foretold, that she should be mother of a son, who should be greater than his father, Jupiter, for fear of being dethroned, desisted from the intrigue, and gave her to the arms of Peleus.

Ovid-Met.
l. 11. v. 226.

Namque senex Thetidi Proteus, Dea, dixerat, undæ,
Concipe : mater eris juveni, qui fortibus actis
Acta patris vincet, majorque vocabitur illo.
Ergo, ne quicquam mundus Jove majus haberet,
Quamvis haud tepidos sub pectore fenserat ignes,
Jupiter æquoreæ Thetidis connubiat vitat :
In suaque Æaciden succedere vota nepotem
Jussit, & amplexus in virginis ire marinæ.

*For Proteus thus to virgin Thetis said,
Fair goddess of the waves, consent to wed,
And take some sprightly lover to your bed. }
A son you'll have, the terror of the field,
To whom in fame and pow'r his sire shall yield.
Jove, who ador'd the nymph with boundless love,
Did from his breast the dang'rous flame remove.
He knew the fates, nor cared to raise up one,
Whose fame and greatness shou'd eclipse his own.
On happy Peleus he bestow'd her charms,
And blest'd his grandson in the goddess' arms.* CROXALL.

Thetis

Thetis resisted the addresses of Peleus, and transformed herself into various shapes, to elude his embraces : but at last he prevailed, and she became the mother of Achilles.

Pronus erat Titan, inclinatoque tenebat
Hesperium temone fretum ; cum pulchra relicto
Nereis ingreditur consueta cubilia ponto.
Vix bene virgineos Peleus invaserat artus ;
Illa novat formas : donec sua membra teneri
Sentit, & in partes diversas brachia tendi.
Tum demum ingemuit ; neque, ait, sine numine vincis ;
Exhibita estque Thetis : confessam amplectitur heros,
Et potitur votis, ingentique implet Achille.

Ib. v. 237

*Bright Sol had almost now his journey done,
And down the steepy western convex run ;
When the fair Nereid left the briny wave,
And, as she us'd, retreated to her cave.
He scarce had bound her fast, when she arose,
And into various shapes her body throws.
She went to move her arms, and found 'em ty'd ;
Then with a sigh, some god assists ye, cry'd,
And in her proper shape stood blushing by his side.
About her waist his longing arms he flung ;
From which embrace the great Achilles sprung.*

CROXAL.

THEUTATES. One of the chief deities of the antient Gauls, who sacrificed human victims to him.

----- immitis placatur sanguine diro
Theutates.

LUCAN, l. i.
v. 439.

Where dire Theutates human blood demands.

ROWE.

Theutates is usually thought to be the same as Mercury among the Greeks and Romans. See **HESUS** and **TARANES**.

S. THOMAS'S DAY. A festival of the Christian Church, observed on the 21st of December, in commemoration of St Thomas the Apostle.

This Apostle was likewise called *Didymus*, which, in the Greek language, signifies a *Twin*, as *Thomas* does also in the Hebrew. The Evangelical history takes no particular notice either of his country or kindred. That he was a Jew, is very certain ; and probably a Galilean. His readiness to adhere to our Saviour appears from hence, that, when the rest of the Apostles dissuaded their master from returning into Judea, lest the Jews should stone him, St Thomas desired them not to hinder his journey, tho' it might cost their lives. This Apostle, not having been present at our Saviour's first appearance to his disciples after his resurrection, was not satisfied of the truth of this miracle from the report of the other Apostles, but required the testimony of his own senses. This evidence was afforded him in a second interview between our Saviour and his disciples, when St Thomas acknowledged his conviction, and declared Jesus to be his *Lord* and his *God*. Our Saviour commended this profession of St Thomas's faith upon the testimony of his senses ; but at the same time declared, that it was a more noble and commendable act of faith to acquiesce in a rational evidence, and to entertain the doctrines and relations of the gospel, upon such assurances of the truth of things, as are sufficient to satisfy a wise and sober man, tho' he did not see them with his own eyes.

John xi. 8,
&c.

John xx.

The province allotted to St Thomas, for the exercise of his apostolical office, was Parthia. He also published the glad tidings of salvation to the Medes, Persians, Carmanians, Hyrcanians, and Bactrians. Afterwards he passed into India, and several marks of his preaching are still preserved among those people to this day. See **CHRISTIANS OF S. THOMAS**.

ROWE, l. i.
c. 1.

Having

Having converted many to the faith in India, and among the rest the prince of the country, the Brachmans, fearing this would spoil their trade, conspired his death; and one day, when St Thomas was at his private devotions, without the city of Malapour, they assaulted him with darts and stones, and one of them ran him thro' with a lance. His body was buried by his disciples in a church, which he had caused to be built in the forementioned city: and tho' some years after it was translated to Edeffa, yet the Christians of the East constantly affirm it to have remained in the place of his martyrdom.

Several Apocryphal works have been imputed to St Thomas; as his *Acts*, his *Voyages*, his *Gospel*, and an *Apocalypse*. The spurious Gospel of St Thomas was composed by Thomas the disciple of Manes, and is probably the same with that false one of the *Infancy of Jesus*.

St Thomas is generally represented with a carpenter's rule and a square; which is founded upon his *life* written by Abdias, who tells us, that this saint undertook to build a magnificent palace for Gondofar king of the Indies, meaning, not an edifice of perishable materials, but one eternal in the heavens.

S. THOMAS OF CANTERBURY'S DAY. A festival in the Romish Church, observed on the 29th of December, in memory of Thomas Becket, archbishop of Canterbury, who was murdered (or, as the Romanists say, martyred) in the reign of King Henry II. The story is related at large in the English history, and need not be repeated here.

Polydore Virgil tells us a story, how God avenged St Thomas of his enemies. Being reputed an enemy to the king, he began to be despised and hated by the common people, inasmuch that coming to a certain town in Kent, the inhabitants, to put an affront upon the holy father, cut off the horse's tail whereon he rode. But the vengeance of heaven pursued this indignity: for the whole posterity of those men, who committed the fact, were born with tails like brutes. From this story, it seems, came the proverb of *Kentish long-tails*.

The Legendary writers tell us, that a bird being taught to speak, and to say *St Thomas*, happened one day to fit out of his cage: a sparrow-hawk seeing it was going to seize it as his prey; but the bird crying out *St Thomas*, the sparrow-hawk fell down dead. The inference from hence is admirable. If St Thomas (say these writers) heard the bird, of his great grace, much more will he hear a Christian man or woman, who cry to him for succour in time of need.

It is related, that St Thomas had from his youth vowed his chastity to the blessed Virgin. Being once in company with some of his companions, before he was archbishop, he heard them boasting of the rich presents they had received from their mistresses. He told them, he had a mistress, who had bestowed on him a far richer present than any they could boast. This he intended in a spiritual sense: but his companions urging him to shew them the present, he ran to the church, and prayed to the blessed Virgin, who appeared to him, and gave him a very fine little box: having opened it, he saw something of a purple colour, and taking it out found it to be a wonderful fine sacerdotal garment.

In an old leger-book of Canterbury Church, it is said, that the zeal of the people for this saint was so great, that there being three altars erected therein, one dedicated to Jesus Christ, another to the Virgin Mary, and a third to St Thomas, the offerings to St Thomas's shrine amounted, one year, to 954*l.* 6*s.* 3*d.* those to the blessed Virgin, to 4*l.* 1*s.* 8*d.* and to Christ nothing at all.

THOMISTS and SCOTISTS. See SCHOOLMEN.

SCHREIER'S
Hist. of
Lapland.

THOR. An idol, or false god, of the antient Saxons, and worshipped at present by the idolatrous Laplanders. His image is made of birch-wood, being a rough mishapen trunk, the top whereof has some resemblance of a man's head, in which there is drove a large nail, with a flint-stone fastened to it, that he may make himself a fire, whenever he sees convenient. He carries a large hammer, the handle of which passes thro' his body; and this is the instrument, with which he punishes the impious race of mankind.

This idol is raised upon a kind of table, which is erected about a bow-shot from their houses, and serves in the capacity of an altar; and, in order to give it the air of a temple, it is surrounded with pines and birch-trees. The sacrifices

sacrifices of the Laplanders are usually rein-deer, and sometimes lambs, dogs, rats, and hens.

Thor, in the Suedish language, signifies *thunder*; whence this deity is supposed to be the same as the *Jupiter* of the Greeks and Romans.

T H U I A [*Gr.*] An antient Greek festival, observed by the Eleans, in honour of Bacchus, in a place distant about eight *stadia* from Elis, where it was confidently reported, that the god himself was present in person: the ground of which story was this: There was a certain chapel, into which the priests conveyed three empty vessels, in presence of the whole assembly, which consisted of foreigners, as well as natives. This done, they retired, and the doors were shut, and sealed. On the morrow, the company returned, and, the doors being opened, the vessels were found full of wine. PAUSAN. in Eliac.

The reader will perceive a great resemblance between this piece of priestcraft and that of the priests of Bel, in the apocryphal book called *Bel and the Dragon*.

T I E R C E. See SERVICE (DIVINE.)

T I E N - S U. An idol, or false deity, of the Tonquinese. *Tien-su* was a Chinese, and, in his life-time, a most excellent mechanic. He was deified after his death, and supposed to preside over all the liberal arts. TAVERNIER.

When a parent is determined to put his son out to any trade or profession whatever, he offers a sacrifice to Tien-su, to prevail on him to take the lad under his protection, and to make him an excellent workman.

The Tonquinese pay their adoration to Tien-su, before they make any contracts, or undertake any business of moment.

T I M O T H Y (S. PAUL'S EPISTLE TO) See EPISTLES OF ST PAUL.

T I S R I. The seventh month of the Jewish, Ecclesiastical, year, and the first of the Civil. It answers to the month of September.

On the first day of this month was observed the feast of trumpets, because the beginning of the year was then proclaimed by sound of trumpet. On this day they refrained from all sorts of servile business, and offered in sacrifice a calf, a ram, and seven lambs. The third was a fast for the death of Gedaliah, the son of Ahikam, who was killed at Mizpeh. The fifth was a fast for the death of twenty Jewish doctors, and particularly for that of Akiba. The eighth day, they commemorated the dedication of Solomon's Temple. The tenth was the solemn feast of Expiation; the fifteenth, the feast of Tabernacles; and the twenty-third, the feast called *The rejoicing for the Law*. Levit. xxiii. 24.
2 Kings xxv. 25.

T I T A N S. In the heathen Mythology, were the sons of *Titan*, the elder brother of Saturn. See SATURN.

Mythologists tell us, that Titan, observing their mother and sister had a greater affection for his younger brother Saturn, than for him, yielded up his birth-right to his brother, upon condition that he should destroy all his male children; that the empire of heaven might by that means return to the children of the eldest. But discovering afterwards, that three of Saturn's sons, Jupiter, Neptune, and Pluto, were preserved by the management of Ops or Rhea, and that the children were thereby deprived of the succession of the empire; with the assistance of his sons the Titans, he made war upon Saturn, took him prisoner, and kept him so, till Jupiter came of age, defeated the Titans, and delivered his father.

The poets represent the Titans as a race of giants, sprung from the earth, and invading heaven; and tell us that Jupiter overcame them with thunder, and drove them down to the very bottom of hell. Here Æneas saw them:

Hic genus antiquum Terræ, Titania pubes,
Fulmine dejecti, fundo volvuntur in imo.

ÆN. l. 6.
v. 580.

*The Rivals of the gods, the Titan race,
Here sing'd with lightning, rowl within th' unfathom'd space.* DRYDEN.

Horace arms all the gods in defence of Jupiter, and describes his victory over the Titans with great beauty of thought and numbers.

Od. 4. l. 3.
v. 42.

----- Scimus ut impios
Titanas, immanemque turmam
Fulmine sustulerit caduco,
Qui terram inertem, qui mare temperat
Ventosum, & urbes, regnaque tristia ;
Divosque, mortalesque turmas,
Imperio regit unus æquo.
Magnum illa terrorem intulerat Jovi
Fidens juvenus horrida brachiis,
Fratresque tendentes opaco
Pelion imposuisse Olympo.
Sed quid Typhæus, & validus Mimas,
Aut quid minaci Porphyryon statu,
Quid Rhæcus, evulsisque truncis
Enceladus jaculator audax,
Contra sonantem Palladis ægida
Possent ruentes ? hinc avidus stetit
Vulcanus : hinc matrona Juno, &
Nunquam humeris positurus arcum,
Qui rore puro Castaliæ lavit
Crines solutos ; qui Lyciæ tenet
Dumeta, natalemque sylvam
Delius & Patareus Apollo.
Injecta monstros Terra dolet suis,
Mœretque partus fulmine luridum
Missos ad Orcum.

*We know, we know, how mighty Jove
(Whose guiding nod rules all above,
Who governs, with an equal hand,
The raging sea, and quiet land ;
Whose easy and almighty sway
The gods, and ghosts, and all obey)
With thunder struck bold Titans down,
And beat their fury from his throne.
We know, how impious giants fell
From climbing heav'n to deepest hell.
That horrid troop, those impious bands,
Relying on their num'rous hands,
Whilst they on mountains climb'd on high,
Spread no small terror thro' the sky ;
And shady Pelion, raised above
The high Olympus, frighted Jove.
But how cou'd brawny Mimas rise,
How large Porphyryon's frightful size,
Against the thunder of the skies ?
How bold Typhæus aim a stroke,
Or brandish Encelade his oak ?
Too weak their force, and soon repell'd
By virgin Pallas' sounding shield.
Here Vulcan fought, a greedy god ;
On that side matron Juno stood ;
And Phœbus there, a dreadful foe,
Still armed with an unerring bow ;
Who loves to haunt the Lycian woods,
And in the pure Castalian floods
Wash his loose locks ; who songs inspires
And fills his priests with pleasing fires ;*

}

*On Patara and Delos fame
Bestows, and takes from both a name.
The earth, on her own monsters thrown,
Now mourns the ruin of each son ;
And grieves, that her proud children fell,
By thunder struck, to deepest hell.*

CREECH.

T I T H E N I D I A [Gr.] An antient Spartan festival, in which the nurfes HESYCHIUS (*τιθνήσκει*) conveyed the male infants under their care to the temple of *Diana Corythallia*, which was at some distance from the city. Here they offered young pigs in sacrifice, and danced in ridiculous and antick postures.

There was likewise a public entertainment, the manner of which was thus : Tents being erected near the temple, all the guests, as well foreigners as Spartans, were invited to supper, where every one had his portion allotted him ; and the feast consisted of new cheese, tripe, figs, beans, and vetches.

T I T I I S O D A L E S. A college of priests, among the antient Romans ; VARRO so called from the tribe *Titia* or *Tatia*. Only Sabines were admitted into it, after TACITUS they were incorporated into the Roman common-wealth. Their king Titus Tatius, who then shared the supreme power with Romulus, was the founder of this priesthood ; and he appointed them to be the depositaries and conservators of the Sabine religion. His design, in this establishment, was to preserve among his subjects, who were newly transplanted to Rome, their antient worship, without any alteration.

The Titian priests dwelt without the walls of the city, and observed the flight of certain birds, which Varro calls *Titii*, and which seem to have been the same as our wood-pigeons. Sometimes the *Pontifices* made use of these kind of Augurs.

T I T U S (ST PAUL'S EPISTLE TO). See EPISTLES OF ST PAUL.

T O B I T (THE BOOK OF). An apocryphal book of Scripture, so called. Tobit, whose history is related therein, was of the tribe of Nephthali, and one of those whom Salmanassar, king of Assyria, carried away captive, when he took Samaria, and destroyed the kingdom of Israel. This happened in the fourth year of the reign of Hoshea King of Israel, and the sixth of Hezekiah King of Judah. The tribe of Nephthali was indeed carried away before by Tiglath-Pileser, King 2 Kings xv. of Assyria ; but this was not a general captivity, there being several still left 29. behind.

The book of Tobit was written in Chaldee, by some Babylonian Jew, and seems, in its original draught, to have been the memoirs of the family to which it relates, first begun by Tobit, then continued by Tobias, and finished by some other of the family ; and afterward digested by the Chaldee author into that form, in which we now have it. It was translated out of the Chaldee into Latin by St Jerom, and his translation is that, which we have in the Vulgar Latin edition of the Bible. But there is a Greek version much antienter than this, from which was made the Syriack version, and also that which we have in English among the Apocryphal writers, in our Bible. But the Chaldee original is not now extant. The Hebrew copies of this book, as well as of that of Judith, seem to be of a modern composition. It being easier to settle the chronology of this book, than that of the book of Judith, it has met with much less opposition from learned men, and is generally looked upon, both by Jews and Christians, as a genuine and true history ; though as to some matters in it, (particularly that of the angel's accompanying Tobias, in a long journey, under the shape of Azarias, the story of Raguel's daughter, the frightening away of the devil by the smoke of the heart and liver of a fish, and the curing of Tobit's blindness by the gall of the same fish) it is much less reconcilable to a rational credibility. These things look more like poetical fictions, than the writings of a sacred historian, and afford an objection against this book, which does not lie against the other.

This book is very instructive, full of religious and pious thoughts, and written in a plain, natural, and easy style. Tobit lived an hundred and two years ; lost his sight at fifty-six years of age, and recovered it in the sixtieth. Before his death, he foretold the destruction of Nineveh, which happened under Nebuchadnezzar and Ahasuerus, that is, under Astyages and Nabopalassar.

T O I A.

PURCHAS.

T O I A. So the savages of Florida call the devil, or evil principle whom they set in opposition to the deity. Fully persuaded, that it is impossible God should hurt them, they bend all their endeavours to appease the devil, and worship him out of fear. They say, he torments them in a grievous manner; that he makes incisions in their flesh, and terrifies them by visions; and that he appears to them from time to time, forcing them to sacrifice men in honour of him.

T O N S U R E. In the Christian application of the term, means a particular manner of shaving, or clipping, the hair of ecclesiastics or monks.

HIERON. in
Ezek. c. xlv.

The antient Tonsure of the clergy by no means consisted in *shaven crowns*: this was expressly forbidden them, lest they should resemble the priests of Isis and Serapis, who shaved the crowns of their heads. But the ecclesiastical Tonsure was nothing more than polling the head, and cutting the hair to a moderate degree; not to signify any mystery thereby, but for the sake of decency and gravity, that they might neither affect the manners of the luxurious part of the world, which prided itself in long hair, nor expose themselves to contempt by an indecent baldness. The same observation is true, with respect to the Tonsure of monks.

PISCARA,
Praxis cerem.

But the Romanists have carried the ecclesiastical and monkish Tonsure much farther. When a person is to receive the Tonsure, he presents himself before the bishop, in a black cassock, with a lighted taper in his hand. After a prayer suitable to the occasion, the bishop sits down, and, the candidate kneeling before him, cuts his hair in five parts of his head, *viz.* before, behind, on each side, and on the crown; during which the person, who is tonsured, repeats with the bishop, *Dominus pars hereditatis meæ, &c.*

ALBT.

The Rituals tell us, the Tonsure is a mark of the renunciation of the world and its vanities; but the hair that is left denotes with what sobriety the person tonsured ought to use the things of this world. The hair cut about the eyes signifies, that the clergy should be free from spiritual blindness: the clipping about the ears, that they should be open to the word of God; that behind the head, that they ought not to meditate on things behind them; and that on the crown shews that they partake of the sovereignty of Jesus Christ.

Ecclef. Hist.
Jap. l. 3.

T O R A N G A. An idol, or false god, of the Japanese. He was formerly a King of Japan, and was possessed of the empire soon after its first establishment. He had delivered the country from a tyrant, who, with eight kings his allies and confederates, laid the empire waste. For this reason he is represented with eight arms, and in each hand some weapon of defence. Toranga defeated them with a hatchet only, and, during the combat, trod under foot a monstrous and formidable serpent; for which reason his idol treads upon the representation of a serpent.

The Pagod, or Temple, of Toranga is remarkable for four gilded oxen, placed by way of decoration on the four corners of the roof. The walls are ornamented with the figures of several antient *Camis*, or demi-gods of Japan.

KEMPFER,
Hist. Japan.

T O S S I T O K U. The Japanese god of Fortune, to whom they pay their adorations, particularly on new-year's day, in hopes he will prove indulgent, and crown all their undertakings with success.

This idol stands upon a rock. His make is whimsical and irregular. He holds a fan in his hand, and wears a long robe, with very full sleeves. He has a long rough beard, ears unmercifully large, and every feature of his face extremely hideous and deformed.

P. KOLBEN,
present state
of the Cape of
Good Hope.
c. 8.

T O U Q U O A. The name of an evil deity, worshipped by the Hottentots at the Cape of Good Hope.

These idolaters say, Touquoa is the father of mischief, and the source of all their plagues. They describe him to be a little, crabbed, inferior captain, whose malice against the Hottentots will seldom let him rest. They worship him therefore, in order to sweeten him, and avert his malice: his offerings are generally an ox or a sheep. Some Hottentots, it is said, pretend to have seen Touquoa, and that he is a rough, deformed, hairy, monster, with head and feet resembling a horse, and dressed in white.

T O Z I. A goddess of the idolatrous Mexicans. She was of mortal extraction, being daughter to the King of Culhucacan. Vitziputzli, the great god of the Mexicans, procured her divine honours, by enjoining the people to demand her of her father for their queen: when this was done, they were ordered by the same god, to put her to death, and afterwards to flay her, and cover a young man with her skin. In this manner she was stripped of her humanity, to be translated among the gods. And it is from this apotheosis, that these savages, whose superstition was vastly barbarous and cruel, dated the custom of sacrificing men to their idols. Hist. of the Conquest of Mexico.

T R A N Q U I L L I T Y. An imaginary goddess of the antient Romans. Not long ago, an altar was dug up at *Nettuno*, with this inscription; MONTF. Antiq. T. 1.

ARA TRANQUILITATIS.

the altar of Tranquillity; upon which was represented a ship, with a sail spread, and a man sitting at the helm.

Tranquility is represented on imperial medals. Sometimes she leans against a pillar, holding a stick or scepter in her right hand; and sometimes she leans on a helm or rudder, holding two ears of corn in her left hand.

T R A N S L A T I O N. In the Ecclesiastical sense of the word, is the removing of a bishop from one diocese, or see, to another.

The bishops of the antient Christian Church were under the same laws of residence as the inferior clergy. As no clerk could remove from his own church without the licence of the bishop, so no bishop could translate, or move himself to another see, without the consent and approbation of a provincial council. Some few there were, who thought it absolutely unlawful for a bishop to forsake his first see, and betake himself to another, because they looked upon his consecration to be a sort of marriage to his church, from which he could not divorce himself, without committing the crime of spiritual adultery. To this purpose they interpreted that precept of St Paul, *A bishop must be the husband of one wife*. But this opinion never generally prevailed in the Church, whose restraints, laid upon the Translation of bishops, were intended only as a cautionary provision against the ambition of aspiring men. Some canons, indeed, prohibit translations, without any exceptions or limitations. But others restrain it to the case of a bishop's intruding himself into another see, by sinister arts, without any legal authority from a provincial synod. The truth is, when a synod of bishops, in their judgment and discretion, thought it for the benefit and advantage of the Church to translate a bishop from a lesser to a greater see, there was no law to prohibit this; but there are a thousand examples of such promotions to be met with in antient history, as was long ago observed by Socrates, who has collected a great many instances to this purpose. BINGHAM, Orig. Eccles. B. 6. chap. iv. § 5.
Tit. i. 6.
Conc. Nic. c. 15.
Conc. Sardic. c. 1 and 2.
Can. Apost. 14.
Conc. Carth. 4. c. 27.
Hist. Eccles. l. 7. c. 36.

T R I N I T A R I A N S, or *Order of the Redemption of Captives*. A religious order in France, Italy, Spain, and other countries. Hist. des Ord. Relig. T. 2. c. 45, &c.

This order began in the year 1198, under the pontificate of Innocent III. Its founders were, John de Matha, and Felix de Valois. John de Matha was born of noble parents in Provence, and took his degree of doctor in the university of Paris. Felix de Valois, so called from the country of Valois, lived as a hermit in a wood, in the diocese of Meaux. John de Matha, having had a vision of an angel presenting two captives to him, and thereupon resolving to devote himself to a religious life, joined himself with Felix de Valois; and these two saints lived together in the practice of virtue and all manner of austerities. One day, the story says, they observed a large white stag, who brought into the middle of the wood a red and blue cross. This wonderful sight, added to John de Matha's vision, made them conclude, that God required something in particular of them; and soon after an angel, in a dream, ordered them to go to Rome, where the Pope would inform them what they must do. Innocent III received them with great humanity, and, being convinced of their sanctity, gave them permission to establish a new order, whose principal end should be to labour for the deliverance of captives, who groaned under the tyranny of the infidels. The same Pope gave them a habit, which

which was a white gown ornamented with a red and blue cross, in memory of the apparition of the stag; and gave this new order the title of the *Holy Trinity*.

John de Matha and Felix de Valois being returned into France, King Philip Augustus consented to the establishment of their order in that kingdom. Accordingly a convent was built in the place, where they had the vision of the stag, and was from thence called *Cerfroy*. This monastery was endowed by Margaret Countess of Burgundy, for the maintenance of twenty Religious. John de Matha, seeing his order established, sent John Anglicus and William Scot, two Englishmen, to Morocco in Africa, to treat with Miramolin for the redemption of poor Christian captives. This negotiation succeeded so well, that, in the year 1200, they redeemed 186 slaves. The same year, they had a convent given them in the territory of Honscott in Flanders, and another at Arles in Provence. Afterward John de Matha took a journey into Spain, where he prevailed upon the kings and princes of that country to make several settlements for the redemption of Christian captives. In the mean time, Felix de Valois gained an establishment at Paris, in a place where was a chapel dedicated to St *Mathurin*; from whence this order had the name of *Mathurins*.

After the death of the two holy founders, Pope Honorius III confirmed the order, and their rule was approved by his successor Clement IV, in 1267. At first they were not permitted to eat any flesh-meat, and, when they travelled, they were to ride only upon asses. But their rule was corrected and mitigated by the bishop of Paris and the abbots of St Victor and St Genevieve: and they were allowed to eat meat, and to use horses.

This order possesses about 250 convents, divided into thirteen provinces: six of these are in France; namely, France, Normandy, Picardy, Champagne, Languedoc, and Provence: three are in Spain; namely, New Castile, Old Castile, and Arragon: one is in Italy, and one in Portugal. There was formerly the province of England, where this order had forty-three houses; that of Scotland, where it had nine; and that of Ireland, where it had fifty-two; besides a great number of monasteries in Saxony, Hungary, Bohemia, and other countries. The convent of Cerfroy, in France, is head of the order.

In 1573, a reform of this order was began by Julian de Nantonville and Claude Aleph, two hermits of St Michael, who obtained leave of the Pope to take the habit of the Trinity; whereupon their hermitage was converted into a house of the order. The principal articles of the reform were, that they should observe the primitive rule approved by Clement IV, should abstain from flesh, use woolen shirts, and have Matins at midnight. This reform was not embraced by the whole order, till 1635, when Cardinal Rochefoucault, by order of Pope Urban VIII, introduced it into all the houses of the Trinitarians. Those of Spain, in 1594, added to the reform the going barefooted; for which reason, in that country, they began to be called *bare-footed Trinitarians*. There are also bare-footed Trinitarians in France, established by F. Jerom Hallies.

There are nuns of the Trinitarian order, in Spain, established by John de Matha himself, who built them a convent in 1201, under the direction of the Infanta Constantia, daughter of Peter II King of Arragon; who was the first Religious, and the first superior of the order. And, in 1612, Frances de Romero, daughter of Julian de Romero, Lieutenant-general of the Spanish army, founded a convent of bare-footed Trinitarian nuns at Madrid.

TRINITARIANS. Those who hold the doctrine of the *Holy Trinity*. See the article TRINITY-SUNDAY.

TRINITY (FRATERNITY OF THE). A religious society, instituted at Rome, by St Philip Neri, in 1548.

These Religious were appointed to take care of the pilgrims, coming from all parts of the world to that city, to visit the tombs of St Peter and St Paul. In order to this, they had, at first, a house, wherein the pilgrims were entertained for the space of three days; and not only these, but poor people likewise, who, being too hastily turned out of the hospitals, were exposed to the danger of a relapse.

This society, originally, consisted of but fifteen Religious, who assembled, on the first Sunday of every month, in the church of St Saviour del Campo, to hear the pious exhortations of the holy founder; after whose death, Pope Paul IV gave

to the fraternity the church of St Benedict, close by which they have since built a very large hospital, for the reception of pilgrims, and persons on the recovery. The same Pope gave them the title of the *Holy Trinity*.

In the above-mentioned hospital there is established a college, or congregation of twelve priests, for the spiritual conduct and instruction of the pilgrims and others. These priests live there in community, as in a monastery. The fraternity is one of the most considerable in Rome, and most of the nobility of both sexes have done it the honour to be members of it.

TRINITY-SUNDAY. A festival of the Christian Church, observed on the Sunday next after Whit Sunday, in honour of the holy and undivided *Trinity*. The observation of this festival was first enjoined in the Council of Arles, *An.* 1260.

The doctrine of the **TRINITY**, as professed in the Christian Church, is, briefly, this: That there is **ONE GOD** in **THREE** distinct **PERSONS**, **FATHER**, **SON**, and **HOLY GHOST**; *Person* signifying here the same as *Essence* with a particular manner of subsistence, which the Greek Fathers called *Hypostasis*, taking it for the incommunicable property that makes a Person.

The *Father*, *Son*, and *Holy Ghost* are believed to be three distinct persons in the divine nature, because the Holy Scriptures, in speaking of these three, do distinguish them from one another, as we use in common speech to distinguish three several persons. There are many instances to this purpose; particularly the form of administering the sacrament of baptism, which runs in the name of the *Father*, the *Son*, and the *Holy Ghost*: and that solemn benediction, with which St Paul concludes his second epistle to the Corinthians: *the grace of our Lord Jesus Christ, &c.* And the *three witnesses* in heaven, mentioned by St John. Matth. xxviii. 19.
1 John v. 7.

Each of these three persons are affirmed to be God, because the names, properties, and operations of God are, in the holy Scripture, attributed to each of them.

The divinity of the Father is out of the question. That of the Son is proved from the following texts, among many others. St John says, *The Word was God*; St Paul, that *God was manifested in the flesh*; that Christ is *over all, God blessed for ever*. Eternity is attributed to the Son; *the Son hath life in himself*: Perfection of knowledge; *As the Father knoweth me, so know I the Father*: The creation of all things; *All things were made by him, and without him was not any thing made, that was made*. And we are commanded to honour the Son, as we honour the Father. John i. 1.
1 Tim. iii. 16.
Rom. ix. 5.
John v. 26.
John x. 15.
John i. 3.
John v. 23.

The divinity of the Holy Ghost rests upon the following proofs, among others. *Lying to the Holy Ghost* is called *Lying to God*. Because Christians are the *temples of the Holy Ghost*, they are said to be the *temples of God*. His *teaching all things*; his *guiding into all truth*; his *telling things to come*; his *searching all things, even the deep things of God, &c.* are alledged as plain characters of his divinity. Besides, he is joined with God the Father, as an object of faith and worship, in Baptism, and the Apostolical Benediction. Acts v. 3, 4.
1 Cor. iii. 16.

This doctrine is called a *Mystery*, because we are not able to comprehend the particular manner of the existence of the three persons in the divine nature. But tho' a doctrine be above reason, it is not therefore contrary to reason; and the perfections of the divine nature being infinite, must consequently be above our reach. As to the seeming contraction of a *Unity* in *Trinity* and *Trinity* in *Unity*, that is, of *One* being *Three* and *Three* *One*; the answer is, that it is not affirmed, they are *one* and *three* in the same respect; that the divine *Essence* can be but one, and therefore there can be no more Gods than one: but because the Scriptures, which assure us of the unity of the divine essence, do likewise with the Father join the Son and Holy Ghost, in the same attributes, operations, and worship, therefore they are capable of number as to their relation to each other, tho' not as to their essence, which is but one.

The School Divines have taken great pains to perplex this doctrine with nice distinctions, and an unintelligible jargon. Thus they tell us, there is, in God, one *essence*, two *processions*, three *persons*, four *relations*, five *notions*, and the *Perichoresis*, *circuminsession*, or *mutual in-dwelling* of the three persons. The Son (they say) proceeds from the Father by *generation*, but the Holy Ghost by *spiration*: they talk of *paternity* and *filiation*, and distinguish between *active* and *passive spiration*; with much cant of this sort, which cannot easily be explained or understood.

It

Acts vii. 5.
1 Cor. i. 13.
Epist. 97.
l. 10.

Ep. ad Philip.
n. 12.

Apolog. 2.

In Dialog.

Lib. 2.
THEOPH. ad
Autolyc. l. 2.
CLEM. Pro-
trept.

TERTULL.

Apol. c. 21.

EUSEB. l. 5.

c. 28.

ORIG. contr.

Cels. l. 8.

CYPR. de
bono patien-
tiæ.

ARNOB.
contr. gentes,
l. 1.

LACTANT.

l. 4. c. 16.

In Rom. i.

TERTULL.
contr. Prax.
c. 3.

Hist. Ref.
l. 4.

Journey thro'
Germany,
Italy, &c.

CUD-
WORTH'S In-
tellectual Sy-
stem, l. 1.
c. 4.

It is evident, from Ecclesiastical history, that the devotions of the antient Church were paid to every person of the Trinity. St Stephen, the Portomartyr, breathed his last in a prayer to Christ; and St Paul always baptized in the name of Christ. In the II^d century, Pliny, who took the confession of some revolting Christians, tells us, they declared to him, that they used to meet on a certain day, before it was light, and, among other parts of their worship, sing a hymn to Christ, as their God. Not long after this, lived Polycarp, who joins God the Father, and the Son, together, in his prayers for grace and benediction upon men. Soon after lived Justin Martyr, who, to wipe off the charge of Atheism brought against the Christians, declares, that they worshipped the God of righteousness, and his Son, as also the holy Spirit of prophecy. Minucius Felix, in answer to an objection, that the Christians worshipped a crucified man, says, He, whom they worshipped, was God, and not a meer mortal man. Irenæus, speaking of the miracles wrought by the Christians in his time, assures us, they were done, not by magic or enchantment, but by invocation of the name of Christ. To these may be added the testimonies of Theophilus bishop of Antioch, Clemens Alexandrinus, and Tertullian, the last writer of the second age. In the III^d Century, we have an illustrious testimony of the worship of Christ, as God, in the fragments of Caius, a Roman presbyter, preserved by Eusebius. And Origen, in particular, asserts the worship of Christ, against the common objection, renewed by Celsus, that the Christians worshipped one who had but lately appeared in the world. Add to these the testimonies of St Cyprian, Arnobius, and Lactantius. And as that age abounded in martyrs, so those holy men usually directed their last prayer to Christ, in imitation of St Stephen; instances of which practice are innumerable.

That they paid divine worship to the Holy Ghost also, appears from the above-cited testimonies. For Polycarp's doxology is to the whole Trinity; and Justin Martyr declares, that the object of their worship was the whole Trinity. To which may be added the plain testimony of Origen, who, comparing the practice of heathens and Christians, says, the former, having forsaken the Creator, worshipped the creature, but the latter worshipped and adored no creature, but only the Father, Son, and holy Spirit. In Tertullian's time, the worship of the Holy Ghost was so common in the Church, that Praxeas, and other *Unitarians*, charged the Catholics with *Tritheism*, or the worship of three gods, upon that account.

Christians, in many places, have fallen into the absurdity, if not blasphemy, of making visible representations of the mystery of the Trinity. Bishop Burnet tells us, that, before the Reformation, it was usual, in England, to have pictures of the Trinity. God the Father was generally represented in the shape of an old man, with a triple crown, and rays about his head. The Son, in another part of the picture, looked like a young man, with a single crown on his head, and a radiant countenance. The blessed Virgin was between them, in a sitting posture; and the Holy Ghost, under the appearance of a dove, spread his wings over her. This picture, he tells us, is still to be seen in a prayer-book, printed in the year 1526, according to the ceremonial of Salisbury. Skippon tells us, there is, at Padua, a representation of the Trinity, being the figure of an old man, with three faces and three beards.

Many of the heathens seem to have had a notion of a *Trinity* in the Godhead; and Plato, and his followers, speak of it in such terms, that the primitive fathers have been accused of borrowing the very doctrine from the Platonic school. *The reader may see this matter treated at large by the author cited in the margin.*

The several Anti-trinitarian heresies may be seen under their respective articles. See particularly ARIANS, SABELLIANS, SOCINIANS, &c.

TRITHEISM. See the preceding article.

CAVE, Hist.
Literar.
Dissert. 2.

TRIODIUM. Among the Christians of the Greek Church, is an Ecclesiastical book, containing the office from Septuagesima Sunday to Easter. It is called *Triodion*, because the hymns contained therein consist of but *three odes*, or stanza's, whereas those in the other divine offices consist of nine.

This office was first projected by Cosmas Melodus, in honour of the holy Trinity; for which reason the hymns contain but three stanza's. It was much enlarged and improved by Nicephorus, and the patriarch Philotheus. Allatius makes great complaints

complaints of this book, as full of errors in point of doctrine, and containing many things false and injurious to the Church of Rome. But it must be remembered, that Allatius was of the Latin communion.

TRITONS. A kind of marine deities, attendants on the god Neptune :

- - - Variæ comitum facies ; immania cete,
Et senior Glauci chorus, Inousque Palæmon,
Tritonesque citi.

VIRG. ÆN.
I 5. v. 822.

*Trains of inferior gods his triumph grace :
The monster whales before their master play,
And choirs of Tritons crowd the wat'ry way.* DRYDEN.

The Tritons have the shape of a man to the navel, and the rest of their body ending in a fish. They usually carry shells in one hand, which they seem to sound like a horn.

TRUCE OF GOD. In French *Treue de dieu* : in modern Latin, MEZERAI.
Treua, Treuvia, Treuga or Truga Dei.

In the XIth Century, when the disorders and licences of private wars, between particular lords and families, were a great disturbance to the peace of the kingdom of France, the bishops took upon them to publish injunctions, forbidding acts of violence, within certain times, under canonical pains. These prohibitions were called *Truce of God*; a phrase frequently to be met with in the councils held about that time.

The first regulation of this kind was in a synod, held in the diocese of Elno in Roussillon, *An.* 1027 ; where it was enacted, that, throughout that country, no person should attack his enemy, from the hour of Nones on Saturday to that of Primes on Monday, that Sunday might have its proper celebration : that no person should, at any time, attack a Religious or Priest walking unarmed ; nor any person going to, or returning from church : that no body should attack a church, or any house within thirty paces round it : All this under penalty of excommunication.

TRUMPETS (FEAST OF). An annual festival of the Jews, expressly enjoined by the law of Moses, and observed upon the first day of the seventh month, called Tifri, which was the beginning of the civil year. BUXTORF, Synag. c. 24. Levit. xxiii. 23.

This festival is expressly called a sabbath, and was a very solemn day, on which no servile work was to be done ; only provision made for their meals, which were usually very plentiful at this time. Among other dishes, they served up a *Ram's head*, in memory of that ram, which was sacrificed in the room of Isaac ; which they fancy was done upon this day.

All the festivals of the Jews, it is true, were introduced by the sound of Trumpets : but this was attended with more than usual solemnity. For they began to blow at sun-rising, and continued till sun-set. He, who sounded, began with the usual prayer : *Blessed be God, who hath sanctified us with his precepts, &c.* subjoining these words : *Blessed be God, who hath hitherto preserved us in life, and brought us unto this time.* At the conclusion, the people said with a loud voice these words of the Psalmist : *Blessed is the people that know the joyful sound ; they shall walk, O Lord, in the light of thy countenance.* And whereas, in other places, the beginning of the year was sounded with a Trumpet of ram's or sheep's horn, at the Temple they used two silver Trumpets, and the Levites upon that day sung the eighty-first Psalm. Psal. lxxxix. 15.

This festival is called *a memorial of blowing of Trumpets* : but it is not so easy to determine what this blowing of Trumpets was a memorial of. Maimonides will have it to be instituted, to awaken the people out of sleep, and call them to repentance ; being intended to put them in mind of the great day of expiation, which followed nine days after. Basil imagined, that by these soundings the people were put in mind of that day, wherein they received the Law from mount Sinai with *blowing of Trumpets*. Others think it more probable, that, since all nations made great shouting, rejoicing, and feasting, in the beginning of the year, at the first new-moon, in hopes that the rest of the year by this means would prove more prosperous, Levit. xxii. 24. In Psal. lxxx.

prosperous, God was pleased to ordain this festival among his people, in honour of himself, upon the day of the first new-moon, to preserve them from idolatry, and to make them sensible, that he alone gave them good years. Others again imagine, that God marked this month with a peculiar honour, because it was the seventh; that, as every seventh day was a sabbath, and every seventh year the land rested, so every seventh month of every year should be a kind of sabbatical month: And upon that account the people might be awakened by this blowing of Trumpets, to observe this festival with the proper ceremonies. Lastly, others explain this blowing of Trumpets to be a *memorial* of the creation of the world, which was in autumn. Upon this account it was that they antiently began their years at this time, as the eastern people do at this day. By this means they also confessed the divine goodness in blessing the year past, and bringing them to the beginning of a new year, which they prayed that God would make happy and propitious to them.

The sacrifices to be offered upon this day were, first, the daily burnt-sacrifice; then the sacrifices appointed for the first day of every month; then the proper sacrifices, over and above the rest, appointed for the first day of the seventh month, which consisted of a bullock, a ram, and seven lambs for burnt-offerings, and a goat for a sin-offering.

Numb. xix.
1, &c.

LEO of Mo-
dena, Cerem.
of the Jews.
p. 3. c. 5.

The modern Jews, upon this festival, make better cheer than ordinary, and sound the Trumpet thirty times successively. Eight days before the feast, they apply themselves to works of mortification and penance; and, the evening before, many of them receive thirty-nine blows with a whip, by way of discipline. This they do upon an opinion, that on this day God judges of the actions of the foregoing year, and disposes of the events of the year following. They use to each other this form of salutation, *May you be written in a good year*; to which the answer is, *And you also*. Some go to the synagogue clothed in white, as a token of purity and penance; and among the Germans, some wear the habit appointed for their burial, as a sign of mortification. Others plunge themselves in cold water, and, as they sink, beat their breasts, and confess their sins.

A. ROGER,
Relig. &c.
of the Bramins
P. 2. c. 9.

T S E V E R A T R E. The name of a solemn festival of the Indian Bramins, observed on the 8th of February, in commemoration of the god Esvara's delivering the world from a certain deadly poison, called *Kalecote Visjam*, by swallowing it himself. But no sooner had he swallowed it, than he fainted away: which the *Devetas* (certain good spirits) seeing, immediately commanded all mankind to fast, and meditate continually on that deity; which gave him great ease. Being recovered out of his swoon, he promised that whoever should celebrate this festival, should obtain a full remission of all his sins.

De moribus
Germano-
rum.

T U I S T O. A god of the antient Germans; of whom Tacitus says: *they celebrate in antient verses the god Tuisto, sprung from the earth, and his son Mannus, the origin and founders of the nation.*

Genes. x. 3.

Who *Tuisto* was, what kind of god, or with what sacrifices he was honoured, we are no where told. Some make him to be Gomer, and Mannus to be Thorgarma or Ascenez; it being the common opinion, that from these the Germans drew their origin. Cluver, Vossius, and others had a conceit, that *Tuisto* was the true God, and Mannus Adam.

It is pretended, that the second day of the week is called *Tuesday* from *Tuisto*: but this wants proof.

MEZIRAI,
Abreg. Chro-
nol. T. 3.

T U R L U P I N S. An infamous sect, which made its appearance in France in the XIVth Century, and the reign of Charles V. Their principal scene was in Savoy and Dauphiny.

They taught, that, when a man is arrived at a certain state of perfection, he is freed from all subjection to the divine Law. They allowed of no prayer to God, but *mental*. They often went naked, and said, we ought not to be ashamed of of any parts, which nature has given us. Notwithstanding these impious extravagances, they affected great airs of spirituality and devotion, the better to insinuate themselves into the good opinion of the women. It is not easy to find the true reason of their name. Vignier thinks, they were called *Turlupins*, because they usually abode in places exposed to *wolves*, *lupis*. They affected to call themselves *The fraternity of the poor*.

The

The Turlupins were profecuted by order of the government. Their books and cloaths were burnt in the hog-market at Paris; and Joan Dabentonne, and another woman, who were the principal preachers of this feft, were burnt alive.

TURNING ROUND. This action, however feemingly indifferent in it's nature, has yet found a place in religion at all times.

The antient Pagans turned themselves round, when they worshipped their gods, and Pythagoras recommends it in his fymbols. Plutarch tells us, that some thought, that philosopher's design was, that the worshippers should imitate the motion of the earth: 'but I am rather of opinion (adds he) that this precept is grounded on this notion, that, as all temples are built fronting the East, the people, who entered them, turned their backs to the sun, and consequently, in order to face the sun, were obliged to make a half turn to the right; and then, in order to place themselves before the deity, they compleated the round in offering up their prayer.' The Romans always turned to the right: and the Gauls, on the contrary, to be left. In this custom of Turning Round, the Persians had in view the immensity of God, which encompaffes, and comprehends all things within itself.

In Vit. Pythag.

PLUT. in Camil.

PLIN. Hist. Nat.

The antient Jews practised the way of turning to the right; and the Misna orders them to go up on the right fide of the altar, and come down on the left.

This ceremony is still observed, by the Roman Catholics, in the mafs; and they think it contributes to raife the devotion of the heart, and to turn a Christian from fenfual to fpiritual things.

TUTANUS. See the next article.

TUTELINA. Among the Romans, was (as her name imports) a *guardian goddess*; whose office it was to take care of the fruits of the ground after harvest. She had a temple at Rome, on mount Aventine.

There is extant an image of this goddess. She is represented with a very particular and beautiful head-drefs, a robe that flows down to her feet, and covered with a veil. A serpent, wreathed about the trunk of a tree, turns his head towards her. Under the image is this infcription:

MONTF. Antiq. T. 2.

TUTELINÆ S.

i.e. *Tutelinæ sacrum.*

The Romans had likewise a guardian god named *Tutanus*, whom, probably, they invoked to defend them from evil. But it does not appear, that the worship of this deity was much in vogue.

VARRO.

TYPE OF CONSTANS. A formulary or *model* (τύπος) of faith, published by the Emperor Constans.

BARONIUS.

This emperor, who was a favourer of the Monothelites, being exasperated at the little fuccefs, which the *Ecthefis* of his uncle Heraclius had met with, published a new Formulary, in the manner of an edict, in 648, forbidding all perfons to make ufe of the expreffions *one or two wills in Jesus Chrift*. This he did by virtue of his authority as head of the Church. Paul, patriarch of Constantinople, is fupposed to have been the author of this *Type*, and to have drawn it up with a view to put a ftop to the anathemas, which the Churches of the Weft were perpetually pronouncing againft Monothelifm.

Martin I condemned the *Type*, in the Lateran Council An. 649; and the fynod made a canon exprefsly againft this heretical model. The emperor was fo exasperated at the condemnation of his *Type*, that he forced away the Pope by violence, and banifhed him to the Cherfonefus, where he died in the tenth year of his exile. See ECTHESIS OF HERACLIUS.

TYPHION. A god of the antient Egyptians. This people admitted two principles, the one good, the other bad. Ifis, Ofiris, and Orus were good gods, and Typhon the evil god. To this latter they imputed tempefts, inundations, earthquakes, eclipfes, and all misfortunes. The afs and the crocodile were his

PLUT. de

Ifid. & Ofirid.

his symbols; and he had divine honours paid him in that part of Egypt called *Papremis*.

Lib. 1.

Typhon, according to Diodorus Siculus, was brother to Osiris, who reigned in Egypt with great justice and equity. But Typhon was a violent and cruel man. He killed his brother, and cut his body into twenty-six parts. But Isis, the wife of Osiris, and their son Orus, put Typhon to death, by drowning him in the river Orontes. The *Typhæus* of the Greeks is, probably, the same as the Egyptian *Typhon*.

Hist. des Dog-
mes, &c. P. 3.

M. Jurieu has drawn a kind of parallel between Moses and Typhon. The name of *Typhon* (he says) signifies, in the Hebrew and Phœnician language, *inundation*: And this name is applicable to Moses, who caused the Egyptians, and their king, to be drowned in the red sea. Typhon was the grand enemy of the Egyptian gods: this respects the declaration made by God to Moses, when he instituted the passover; *against all the gods of Egypt I will exercise judgment*.

Exod. xii. 12.

Typhon joined with 72 conspirators, to kill his brother: This is Moses, who led the children of Israel out of Egypt, and governed them in the wilderness with the help of 70 elders. Typhon was the brother of Osiris: Moses was reputed the son of Pharaoh's daughter, and consequently related to the king of Egypt. Typhon, having been defeated, fled away upon an ass for seven days: here we have the flight of Moses and the Israelites, and the institution of the seventh day, or the Sabbath. These are the principal circumstances of the parallel; of which the reader is left to judge.

ALLAT. de
lib. eccl. Gr.
Dissert. 1.

TYPICON. Among the Greek Christians, is an Ecclesiastical book, containing the form of officiating in all their public prayers for the whole year. It answers to what is called, in the Latin Church, *Ordo recitandi divinis officiis*.

The *Typicon* of the Greeks is not every where the same, each Church having generally something of peculiarity and difference in it's forms. That, which is most valued, and made use of, is the *Typicon* of Jerusalem, taken from the monastery of St Sabas.

TYTHES. In the religious application of the phrase, is a certain portion, or allotment, for the maintenance of the priesthood, being the *tenth part* of the produce of land, cattle, or other branches of wealth. It is an income, or revenue, common both to the Jewish and the Christian priesthood.

The Priests, among the Jews, had no share allowed them, in the division of the land, that they might attend wholly upon divine service, and not have their thoughts diverted by the business of tillage, or feeding cattle, or any other secular employment. Their maintenance arose chiefly from the First-fruits, Offerings, and Tythes. See **FIRST-FRUITS** and **SACRIFICE**.

Levit. xxvii.
30, 31, 32.
Deut. xiv. 22,
23, 28.

The yearly increase, out of which Tythes were to be paid, was either of cattle, fruits of the trees, or fruits of the land. Of all these the people paid Tythes, even to mint, anise, and cummin. The sorts of Tythes, paid out of the fruits, both of the trees and the land, by the husbandman, were two, and paid in this manner: When the harvest was ended, and all gathered, the owner laid aside the first-fruits of his threshing-floor; then out of the remainder he paid a tenth part to the Levites. This was called the *first Tythe*, and, it is supposed, was always paid in kind, in the several cities, and not brought up to Jerusalem. It may be impossible, perhaps, to give a direct reason, why a tenth part precisely was assigned to the Levites: the answer among the Jews is, generally, because it was a perfect number, *ten* being, in simple numbers, the highest to which we can rise, without repeating the numbers under it.

Antiq. lib. 6.
cap. 4.

Out of the *first Tythe* the Levites paid a Tythe, or tenth portion, to the priests. This Tythe is thought, by some very learned persons, to have been designed for the high-priest alone, the better to support the dignity of his office, and the honour of his family; especially considering, that the inferior priests had an ample maintenance, without this, from the first-fruits and offerings of the people. But Josephus, and the generality of the Jewish writers, oppose this conjecture: not but that the high-priest had a principal portion in this *second Tythe* paid by the Levites; but the priests had their share likewise. This tenth was called *the Tythe of the Tythes*, and *the Tythe of holy things*; and, that the priests might have their full due, one of them was appointed to be with the Levites, when they

took

took their Tythes, to take care of the concerns of the whole order of the priesthood, and see that they were not injured in their right.

The *first Tythe* being paid, the owner paid out of that which remained a *second Tythe*. This the husbandman paid *in kind*, if he pleased; or, he might, by way of commutation, pay the value of it in money; which if he did, he was obliged to add a fifth part; so that, what *in kind* amounted to *ten* in the hundred, when it was changed into money came to *twelve*. But this privilege of exchange was allowed to none but such as lived about a day's journey from Jerusalem. This the husbandman brought up to Jerusalem, and made a kind of *love-feast* with it, to which he invited the priests and the Levites. Every third year, instead of bringing it up, he spent it at home, within his own gates, upon the Levites, the fatherless, the widows, and the poor. They reckoned their third year from the sabbatical year, on which the land rested; so that the first and second Tythe were paid by the husbandman, the first, second, fourth, and fifth years, after the sabbatical year; but, in the third and sixth years, only the first Tythe was paid to the Levites, and the second was spent at home: From hence therefore it obtained the name of the *second Tythe*; and, because it was paid to the poor every third year, it was called the *poor man's Tythe*, and the *third Tythe*. In those years, when it was carried up to Jerusalem, it was always eaten within the court of the temple.

There was a Tythe of *cattle* paid yearly, namely, of calves, lambs, and kids; which were the clean beasts allowed in sacrifice. The manner of this tything, if we believe the Jews, was thus: they were all brought into a fold, to which there was but one gate, or door, and that so narrow, as to suffer no more than one to come out at once. The dams being placed without, and the gate opened, their young ones were invited, by their bleatings, to press to get out to them; and, as they passed by, one by one, a man, who stood at the gate with a rod coloured with oker, counted them in order; and, when the tenth came out, whether it was male or female, sound or not, he marked it with his rod, and said, *Let this be holy in the name of the tenth*. Thus they expound that part of the law; *Whatsoever passeth under the Rod, the tenth shall be holy*. But this opinion is exploded by the best expositors, who understand by the phrase, that all cattle were tythable, which were driven by the shepherd's crook, or staff. This tenth was to be sacrificed: the fat and the blood was offered at the altar, and the flesh, according to some, was eaten by the owner in any part of Jerusalem; though others, with more reason, conclude, that the priests and Levites had a share in these oblations. The calf, goat, or lamb, thus tythed, though never so lean or blemished, was not to be redeemed, or exchanged for a better, and, if any one presumed to sell it, he was to be scourged.

The time of the year, for the payment of Tythes, was different: for beasts they reckoned from August to August; for grain, pulse, or herbs, from September to September; and for the fruits of trees, from January to January.

These injunction concerning Tythes, by degrees, were esteemed a great burthen upon the people; insomuch that, in the reign of Hezekiah, Tythes began to be generally neglected; and, notwithstanding that *Overseers* were appointed to look to the payment of them, yet, either through the neglect of these officers, or the covetousness of the people, about a hundred and thirty years before the birth of Christ, corruption had so far prevailed, that none, or very few, paid either the *first* or *second Tythe*. For this reason, in the days of John Hircanus, the Sanhedrim decreed, that more faithful overseers should be appointed over the Tythes. At this time many things were disputed, whether they were tythable or not: wherefore that court ordained, that, in things doubtful, tho' they paid neither *first* nor *poor man's Tythe*, yet they should pay a *second Tythe*, and a *small heave-offering*; that is, one part of a hundred. Mint, anise, and cummin, seem to have been of these doubtful things, of which tho' the injunction required but one in the hundred, yet the Pharisees would pay a just *tenth*; and in this they exceeded the rest of the people, who, in these payments, took the liberty granted them by the Sanhedrim.

² Chron.
xxxi. 13.

The modern Jews, who pretend to religion, though they have neither country nor a settled priesthood, yet distribute, in the room of Tythes, the tenth of their increase to the poor; being persuaded, that it will derive a blessing upon their estates: for their usual proverb is, *Pay Tythes that thou mayest be rich*.

I shall only add, concerning the Jewish Tythes, that they were granted to the priests and Levites, not only when they ministered at the altar, or in the temple, but when they studied in the universities, and preached in the synagogues; and the tradition is, that, if any money was found in the streets of Jerusalem, which were swept every day, it was reckoned as Tythe, and belonged to the priests.

BINGHAM,
Orig. Ecclef.
B. 5. c. 5.

Comm. in
Mal. iii.

The antient Christians, it is generally thought, held the *divine right of Tythes*, that is, that the payment of Tythes was not meerly a ceremonial or political command, but of moral and perpetual obligation: tho' Bellarmin, Selden, and others, place them upon another foot. St Jerom says expressly, that the law about Tythes (to which he adds, first-fruits) was to be understood to continue in it's full force in the Christian Church. And both Origen and St Austin confirm the same opinion.

CARLETON,
Divine Right
of Tythes,
c. 4.

But why, then, were not Tythes exacted by the Apostles at first, or by the Fathers in the ages immediately following? For it is generally agreed, that Tythes were not the original maintenance of ministers under the gospel. It is answered, 1st, that Tythes were paid to the priests and Levites, in the time of Christ and his Apostles; and the synagogue must be buried, before these things could be orderly brought into use in the Church. 2dly, In the times of the New Testament, there was an extraordinary maintenance, by a community of all things; which supplied the want of Tythes. 3dly, Paying Tythes, as the circumstances of the Church then stood, could not conveniently be practised: for this requires, that some whole state or kingdom profess Christianity, and the Church be under the protection of the magistrate; which was not the case in the apostolical times. Besides, the inhabitants of the country, from whom the Tythes of fruits must come, were the latest converts to Christianity.

See SELDEN'S
History of
Tythes.

The common opinion is, that Tythes began first to be generally settled upon the Church in the IVth century, when the magistrates protected the Church, and the Empire was generally converted from Heathenism. Some think, Constantine settled them by a law upon the Church: but there is no law of that Emperor's now extant, that makes express mention of any such thing. However it is certain Tythes were paid to the Church before the end of the IVth century, as Mr Selden has proved out of Cassian, Eugippius, and others. The reader may see this whole matter historically deduced, thro' many centuries, by that learned author.

In Expedit.
Cyri. l. 5.

The custom of paying Tythes, or offering a tenth of what a man enjoys, is not so peculiar to the Jewish and Christian Law, but that we find some traces of it even among the heathens. Xenophon has preserved an inscription upon a column near a temple of Diana, whereby the people were admonished to offer the tenth part of their revenues every year to the goddesses. And Festus assures us, the antients gave Tythe of every thing to their gods.

Genes. xiv.
20.
—xxviii. 22.

Before the promulgation of the Law, Abraham set the example of paying Tythes, in giving the tenth of the spoils to Melchisedech, King of Salem, at his return from his expedition against Chedorlaomer, and the four confederate Kings. And Jacob imitated the piety of his grand-father, in this respect, when he vowed to the Lord the Tythe of all the substance he might acquire in Mesopotamia. See REVENUES (ECCLESIASTICAL).



V.



VALENTINIAN S. Christians Heretics, who sprang up in the II^d century, and were so called from their leader *Valentinus*. JUST. in Dial. cum Tryph.

This sect was one of the most famous, and most numerous, amongst the antients. *Valentinus*, who was the author of it, was an Egyptian, and began there to teach the doctrine of the Gnostics. IREN. l. i. c. 1. TERTULL. CONTR. Valent. c. 4.

His merit made him aspire to the episcopacy ; but, another having been preferred before him, *Valentinus*, enraged at this denial, and resolved to revenge himself of the affront given him, departed from the doctrine of the Church, and revived old errors. He began to preach his doctrine in Egypt, and from thence coming to Rome, under the pontificate of Pope Hyginus, he there spread his errors, and continued to dogmatize till the pontificate of Anicetus, *i. e.* from the year 140 to 160. EPIPH. Hæres. 31.

Of all the Gnostics none formed a more regular system than *Valentinus*. His notions were drawn from the principles of the Platonists. The *Æons* were attributes of the deity, or Platonick ideas, which he realized, or made persons of them, to compose thereof a compleat deity, which he called *Pleroma*, or Plenitude ; under which was the Creator of the world, and the angels, to whom he committed the government of it. The most antient heretics had already established those principles, and invented genealogies of the *Æons* : but *Valentinus*, refining upon what they had said, placed them in a new order, and thereto added many fictions. His system was this :

The first principle is *Bythos*, *i. e.* depth : it remained for many ages unknown, having with it *Ennoè*, *i. e.* Thought, and *Sigè*, *i. e.* Silence. From these sprung the *Nous*, or Intelligence, which is the only son, equal to it alone, and capable of comprehending it ; whose sister is *Aletheia*, *i. e.* Truth. This is the first quaternity of *Æons*, which is the source and original of all the rest. For *Nous* and *Aletheia* produced the *Word* and the *Life* ; and from these two proceeded *Man* and the *Church*. This is the second quaternity of the eight principal *Æons*. The *Word* and the *Life*, to glorify the Father, produced five couple of *Æons* : *Man* and the *Church* formed six. These 30 *Æons* bear the name of attributes and compose the *Pleroma*, or Plenitude of the Deity. *Sophia*, or Wisdom, the last of these *Æons*, being desirous to arrive at the knowledge of *Bythos*, gave her self a great deal of uneasiness, which created in her *Anger* and *Fear*, of which was born *Matter*. But the *Horos*, or Bounder, stopped her, preserved her in the *Pleroma*, and restored her to perfection. Then she produced the *CHRIST*, and the *HOLY SPIRIT* ; which brought the *Æons* to their last perfection, and made every one of them contribute their utmost to form the *SAVIOUR*. Her *Entbymejè*, or *Thought*, dwelling near the *Pleroma*, perfected by the *Christ*, produced every thing that is in the world, by its divers passions. The *Christ* sent into it the *Saviour*, accompanied with angels, who delivered it from its passions, without annihilating it ; and from thence was formed corporeal matter, which was of two sorts ; the one bad,

bad, arising from the passions; the other good, proceeding from conversion, but subject to the passions.

There are also three substances, the material, the animal, and the spiritual. The Demiurgus, or maker of the world, by whom the Enthymese formed this world, is the animal substance: he formed the terrestrial man, to whom the Enthymese gave a spirit: the material part perished necessarily; but that, which is spiritual, can suffer no corruption; and that, which is animal, stood in need of the spiritual Saviour, to hinder its corruption. This Saviour or Christ passed through the womb of the virgin, as through a canal, and at his baptism the Saviour of the Pleroma descended upon him in the form of a dove. He suffered as to his animal part, which he received from Demiurgus, but not as to his spiritual part. There are likewise three sorts of men, the spiritual, material, and animal. These three substances were united together in Adam; but they were divided in his children. That which was spiritual went into Seth, the material into Cain, and the animal into Abel. The spiritual men shall be immortal, whatever crimes they commit; the material, on the contrary, shall be annihilated, whatever good they do: the animal shall be in a place of refreshment, if they do good; and shall be annihilated, if they do evil. The end of the world shall come, when the spiritual men shall have been formed and perfected by the Nous. Then the Enthymese shall ascend up to the Pleroma again, and be re-united with the Saviour. The spiritual men shall not rise again: but shall enter with the Enthymese into the Pleroma, and shall be married to the angels, who are with the Saviour. The Demiurgus shall pass into the region, where his mother was, and shall be followed by the animal men, who have lived well; where they shall have rest. In fine, the material and animal men, who have lived ill, shall be consumed by the fire, which will annihilate all matter.

The disciples of Valentinus did not strictly confine themselves to his system. They took a great deal of liberty, in ranging the Æons according to their different ideas, without condemning one another upon that account. But what is most abominable, is, that from these chimerical principles they drew detestible conclusions as to morality: for, because spiritual beings could not perish, being good by nature, hence they concluded, that they might freely, and without scruple, commit all manner of actions, and that it was not at all necessary for them to do good; but above all, they believed continence to be useless. We have, in Clemens Alexandrinus, an extract of a letter of Valentinus, in which he maintains, that God does not require the martyrdom of his children, and that, whether they deny or confess Christ before tyrants, they shall be saved. If they believed that good works were necessary, it was only for animal men. Some believed, that baptism by water was superfluous: others baptized in the name of the unknown Father, of the Truth the mother of all, of him who descended in Jesus, of the light, redemption, and community of powers. Many rejected all outward ceremonies.

In fine, the errors of the Valentinians were wholly incompatible with the Christian doctrine. If they did not destroy the unity of God, they made of him a monstrous composition of different beings. They attributed the creation to another principle: They set up good and bad substances by nature. Jesus Christ, according to them, was but a man, in whom the celestial Christ descended. The Holy Ghost was but a simple divine virtue. There is no resurrection of the body. Spiritual men do not merit eternal life: it is due to them by their nature; and do what they will, they can never miss of it; as material men cannot escape annihilation, although they live an unblameable life.

The Valentinian heresy was the fruitful source of many others: for from hence sprung the *Heracleonites*, *Marcionites*, *Colarbasians*, &c. which see.

A. ROGER,
Dissert. on the
Bramins. P. 1.
c. 3.

VANPRASTAS. A sort of Anchorets among the Indian Bramins, who live retired in the woods, together with their wives and children, and feed only on such herbs and fruits as they can get without labour. Many of them scruple to pluck up even the least root, imagining they should commit a great sin, should they thus dislodge the soul of a plant from the body in which it resided. The life of the *Vanprastas* is looked upon as very holy and religious.

V A R E L L A S. Idol-Temples of the inhabitants of Pegu, in the East-Indies. They are built pyramidically in the form of a bell, having very large Bases. Some of these *Varellas* are frequented by pilgrims, and endowed with great riches. At the gate of these temples stands a vessel of water, in which the worshippers wash their feet. On their first entrance into the temple, they lay their hands upon their heads, as a token of reverence.

In one of these temples, we are informed, there are one hundred and twenty thousand idols. But, perhaps, these are nothing more than so many hieroglyphics or emblems, which are so customary all over the East.

U B I Q U I T A R I A N S. A sect of heretics, so called, because they maintained, that the body of Jesus Christ is (*ubique*) every where, or in every place.

Brentius, one of the earliest reformers, is said to have first broached this error, in Germany, about the year 1560. Melancthon immediately declared against it, as introducing a kind of confusion in the two natures of Jesus Christ. On the other hand, it was espoused by Flacius Illyricus, Osiander, and others. The universities of Leipzig and Wirtenberg in vain opposed this heresy, which gained ground daily. Six Ubiquitarians. *viz.* Smidelin, Selneccer, Musculus, Chemnitius, Chytræus, and Cornerus, having a meeting, in 1577, in the monastery of Berg, composed a kind of Creed, or formulary of faith, in which the *Ubiquity* of Christ's body was the leading article. However the Ubiquitarians were not quite agreed among themselves; some holding, that Jesus Christ, even during his mortal life, was every where, and others dating the Ubiquity of his body from the time of his ascension only.

U B I Q U I T Y. An attribute of GOD. See INFINITY.

V E D A M. Among the Indian Bramins or Brachmans, is the book of their law, containing all that they are to believe and practise. See BRACHMANS.

The *Vedam* is written in what they call the *Samscortan tongue*, which is understood by such of the Bramins as never traffick. It is divided into four parts; namely, 1st. *Rogo-Vedam*, which treats of the first cause, of the first matter, of the angels, of the soul, of rewards and punishments, of the generation and corruption of creatures, of sin, and in what manner it may be remitted, &c. 2d. *Iffoure-Vedam*, which treats of the powers that preside over, and govern all things. 3d. *Sama-Vedam*, containing a system of morality. And 4th. *Addaravana-Vedam*, which treated of their religious ceremonies, temples, sacrifices, and feasts: But this last part has been lost for many years; and to this the Bramins impute the diminution of their honours, and the powers they formerly enjoyed. This book is of indisputable authority among them: but, as they used frequently to dispute about interpreting it, the sense of it has been fixed by the *Jastra's* or declarations.

A. ROGER, Differt. on the Relig. &c. of the Bramins, P. 1. ch. 4.

The *Vedam* allows the Bramins five privileges. The first is, to celebrate the *Jagam*, which is a feast accompanied with a sacrifice; and this is performed, that they may deserve to go to *Devendre-Locon*, which is the mansion of the blessed. The second privilege is, their being allowed to instruct the *Sattreas*, a particular sect, in the manner of celebrating this feast, from which the *Veinsjas* and *Soudras*, two other sects, are excluded. The third privilege is, the permission of reading the *Vedam*. The fourth is, the liberty of instructing others in it. The fifth privilege, allowed by the *Vedam*, is the liberty of begging.

V E N U S. The pagan goddess of beauty and love. Cicero tells us, there were several Venus's; among whom, she, who is the subject of this article, sprang from the froth of the sea, according to the fable: whence Ovid:

De nat. deor. l. 3.

----- *Venus orta mari, mare præstet eunti.*

Ep. 15. v. 213.

Others say, she was the daughter of Jupiter and Dione. But whatever was her origin, her office was to preside over every thing relating to love, and the amorous intercourse of the sexes. It is upon this account that the poet Lucretius, writing of the nature and origin of things, invokes this goddess to his aid, in the following beautiful lines:

Æneadum genetrix, hominum divumque voluptas,
 Alma Venus, cœli subter labentia signa
 Quæ mare navigerum, quæ terras frugiferentes
 Concelebras : per te quoniam genus omne animantuna
 Concipitur, visitque exortum lumina solis :
 Te, dea, te fugiunt venti, te nubila cœli,
 Adventumque tuum ; tibi suaves dædala tellus
 Summittit flores ; tibi rident æquora ponti,
 Placatumque nitet diffuso lumine cœlum.
 Nam simul ac species patefacta est verna diei,
 Et reſerata viget genetabilis aura Favoni ;
 Aeris primum volucres te, diva, tuumque
 Significant initum percussæ corda tua vi.
 Inde feræ pecudes persultant pabula læta,
 Et rapidos tranant amnes ; ita capta lepore,
 Illecebrisque tuis omnis natura animantum
 Te sequitur cupide, quo quamque inducere pergis.
 Denique per maria, ac montes, fluviosque rapaces,
 Frondiferasque domos avium, camposque virentes,
 Omnibus incutiens blandum per pectora amorem,
 Efficis, ut cupide generatim sæcla propagent.

*Kind Venus, glory of the blest abodes ;
 Parent of Rome ; chief joy of men and gods :
 Delight of all, comfort of sea and earth ;
 To whose kind pow'rs all creatures owe their birth !
 At thy approach, great goddess, strait remove
 Whatever things are rough, and foes to love :
 The clouds disperse, the winds most swiftly waste,
 And reverently in murmurs breathe their last.
 The earth with various art (for thy warm pow'rs
 That dull mass feels) puts forth her gawdy flow'rs.
 The well-pleased heav'n assumes a brighter ray,
 At thy approach, and makes a double day ;
 And gentle smiles adorn the roughest sea.
 When first the gentle spring begins t'inspire
 Soft wishes, melting thoughts, and gay desire,
 And warm Favonius fans the amorous fire ;
 First thro' the birds thy active flame does move,
 Who, with their mates, sit down, and sing, and love :
 They greedily their tuneful voice employ
 At thy approach, the author of their joy.
 Then rapid streams, thro' woods, and silent groves,
 With wanton play, all run to meet their loves.
 Whole nature yields to thy soft charms ; the ways
 Thou lead'st, she following eagerly obeys.
 Acted by the kind warmth thou dost infuse,
 Each bird and beast endeavours to produce
 His kind, and the decaying world renews.* CREECH.

Homer, by a poetical fiction, ascribes the great influence of this goddess, in inspiring the passion of love, to a *Cestus* or girdle, which she wore :

Il. 14. l. 214.

Ἡ δὲ ἀπὸ στήθεσφιν ἐλύσατο κεσὸν ἱμάντα,
 Ποικίλον, εἶθ' αὖ οἱ ἀσκητήρια πάντα τέτυκτο.
 Ἐν δ' ἐνὶ μὲν φιλόπτε, ἐν δ' ἱμερος, ἐν δ' ὀαριπύς,
 Πάρεφαις, ἥτ' ἐκλεψε νόον πύργῳ περ φρονέοντων.

*She from her fragrant breast the Zone unbraced,
 With various skill, and high embroidery graced.
 In this was every art, and every charm,
 To win the wisest, and the coldest warm :*

Pond

*Fond love, the gentle vow, the gay desire,
The kind deceit, the still reviving fire;
Persuasive speech, and more persuasive sighs,
Silence that spoke, and eloquence of eyes.*

Mr POPE.

Juno borrowed this *Cestus* of Venus, and soon found its effects, in the ardour with which Jupiter received her:

Ἦεν ὃ κραιπνῶς περσέησατο Γάργαρον ἄκρον
Ἰδης ὑψηλῆς ἰδε ὃ νεφελεγερέτα Ζεῦς·
Ὡς δ' ἰδεν, ὥς μιν ἔρως πυκινὰς φρένας ἀμφεκάλυψεν,
Οἷον ὅτι πρῶτιστον ἐμισγρόην φιλότῃτι,
Ἐῖς ἐνὺν φοιτῶντε, φίλῃς λήθοντε τοκῆας.

Ibid. v. 292.

*To Ida's top successful Juno flies;
Great Jove surveys her with desiring eyes:
The god, whose lightning sets the heav'ns on fire,
Thro' all his bosom feels the fierce desire;
Fierce, as when first by stealth he seized her charms,
Mix'd with her soul, and melted in her arms.*

Mr POPE.

Venus is usually accompanied by the Nymphs and Graces. So Horace:

Jam Cytherea choros ducit Venus, imminente Luna,
Junctæque Nymphis Gratiae decentes
Alternò terram quatiant pede.

Od. 4. l. 1.
v. 5.

*The Nymphs and Graces join'd, thro' flow'ry meads
By moon-light dance, and Venus leads.*

CREECH.

She was drawn in an ivory chariot by swans and flying Cupids, and sometimes by swans and as many doves or sparrows. She was crowned with myrtle, that plant being sacred to her:

----- *Veneri gratissima myrtus.*

VIRG. Eccl.
vii. v. 62.

She often carried a bow and arrows, and a flaming torch. Juvenal mentions this part of her equipage:

Nec Veneris pharetris macer est, aut lampade fervet.

Sat. 6. v. 137.

Phidias made her statue of ivory and gold, with one foot upon a tortoise: Schopas carved her riding upon a he-goat. She was painted by Apelles just coming out of the sea, and pressing the water out of her hair. Ovid mentions this picture:

Si Venerem Cous nusquam posuisset Apelles,
Merfa sub æquoreis illa lateret aquis.

Art. Amator.
l. 3 v. 401.

*Had not Apelles drawn the Cyprian Queen,
Her beauties still beneath the waves had been.*

CONGREVE.

Venus, tho' the most beautiful of the goddesses, was yet matched in wedlock to Vulcan, the most ugly and deformed of all the gods. But she was false to his bed: for she carried on an intrigue with Mars, the god of war, in whose embraces she was once surprized by her husband. See the articles MARS and VULCAN.

She was extremely fond of a young shepherd, named *Adonis*, who was killed by a boar, as he was hunting, and deified after his death. See ADONIS.

But, of all her adventures, none is more remarkable, than the victory she gained, by the judgment of Paris, over Juno and Minerva. It happened, at the marriage of Peleus and Thetis, that Discord, not being invited, threw in a golden apple, on which was written, that it should be given to the fairest. The three pretenders to it were Juno, Minerva, and Venus; and Jupiter ordered Paris, who then kept sheep